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Thos Albin

Book of Common Prayer

Lond. 1639. Blk. Let.

The above date is obviously wrong. (See Collect for the King, Fol. cxj.)
This is the First Common Prayer Book of Edward VI.

London May 4th 7° 1549

Whitchurche

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rich hee hath sent emptie away.

Hee remembring his mercie, hath holpen his servant Israel: as he promised to our fathers, Abraham and his seed for ever.

Glorie be to the Father. &c.

As it was in the beginning. &c.

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Then a lesson of the new testament. And after that (Nunc dimittis servum tuum) in English as followeth.

LOrde, now lettest thou thy servant depart in peace: according to thy worde. Nunc dimittis. Luc. ii.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before y face of all people.

To be a light to lighten the Gentiles: and to bee the glorie of thy people Israel.

Glorie be to the Father and to the son: & to the holy ghost.

As it was in the beginning, is now, and ever shall bee: world without end. Amen.

Then the suffrages before assigned at Mattins, the clerkes kneeling likewise, with three Collectes. First of the day: Second of Peace: Third for ayde against all perills, as here followeth. which iij. last Collects shalbe dayly said at Evensong without alteracion.

The second Collect at Evensong.

OGod from whom all holy desires, all good counsailes and all just works do proceed: give vnto thy servants that peace, which the world cannot give, that both our hearts may be set to obey thy commandements, and also that by thee, wee bemg defended from the feare of our enemyes, may passe our time in rest & quietnesse: through the merits of Jesu Christ our saviour. Amen.

The third Collect for ayd against all perills.

LIghten our darkenesse wee beseech thee, O Lord, and by thy great mercie, defend vs from all perills and dangers of this night, for the love of thy onely sonne our saviour Jesu Christe. Amen.

¶ In the

¶ In the feasts of Christmas, Thepiphanie, Easter, Thascension, Pentecost, & vppon Trinity Sunday, shall be sung or sayd immediatly after Benedictus thy Confession of our Christian faith.

Quicunque vult. &c. Whosoevr will be savid: before all things it is necessary that he hold the Catholick Faith.

Which faith except every one do keep holy & undefiled: without doubt he shall perish everlastingly.

And the Catholick faith is this: That we worship one God in Trinity, & trinity in unity.

Neither confounding the Persons: nor dividing the substance.

For there is one Person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne & of the holy Ghost is all one: the glory equall, the Majestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: & the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: & the holy Ghost eternall.

And yet they ar not three eternalls: but one Eternall.

As also there be not three incomprehensibles, nor three uncreated: but one uncreated and one incomprehensible.

So likewise, the Father is allmightie: the Sonne allmightie, and the holy Ghost allmightie.

And yet ar they not three allmighties: but one allmightie.

So the Father is God, the Sonne God: and the holy Ghost God.

And yet they ar not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the christian verity: to acknowledge every person by himselfe to be God and Lord.

So are we forbidden by the Catholick religion, to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne

The sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one sonne not three sonnes: one holy goste, not three holy gostes.

And in this Trinitie none is afore nor after other: none is greater or lesse then other.

But the whole three Persons: be coeternall together and coequall.

So that in all things, as it is aforesayed: the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

He therfore that will be saved: must thus think of the Trinitie.

Furthermore it is necessary to everlasting salvation: that he also believe rightly in the incarnation of our Lord Jesu Christe.

For the right faith is that we believe & confesse: that our Lord Jesus Christ, the sonne of God, is God & man.

God of the substance of the Father, begotten before ye Worldes: & man of the substance of his mother, borne in ye worlde.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferior to the father touching his manhood.

Who although he be God & man: yet he is not two, but one Christe.

One, not by conversion of the Godhead into flesh: but by taking of ye manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christe.

Who suffered for our salvation: descended into hell, rose againe the third day from the dead.

He ascended into heaven, he sitteth on the right hande of the Father, god allmightie: from whence he shall come to judge the quick and dead.

At whose

At whose comming all men shall rise againe with bodies: and shall give account of their owne workes.

And they that have done good, shall go into life everlasting: and they that have done evill, into everlasting fire.

This is the Catholick faith: which except a man believe faithfully, he cannot be saved.

Glory be to ỹ father, & to ỹ Sonne, & to the holy ghost.

As it was in the beginning, is now, & ever shall be world without end. Amen.

THVS ENdeth the ordre of Mattins & Evensong through the whole yeare.

(.)

Collects, Epistles, and Ghospells, to be vsed at the celebration of the Lords supper and holy communion, through the yeare: with proper Psalmes, and Lessons for divers feasts and dayes.

¶ The first Sunday in Advent.

BLessed is that man that hath not walked in the counsayle of the vngodly: nor stand in the way of sinners, and hath not sit in the seate of the scornfull. Beatus vir. psal. i.

But his delight is in the Law of ỹ Lord: & in his Law will he exercise himselfe day & night.

And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

His leafe also shall not wither: & looke whatsoeuer he doth, it shall prosper.

As for the vngodly, it is not so with them: but they ar like the chaffe, which the wind scattereth away from the face of the yearth.)

Therfore the vngodly shall not be hable to stand in ỹ judgment: neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: & the way of the vngodly shall perish.

Glory be to ỹ father, and to ỹ Sonne: & to the holy goste.

As it was in the beginning, & is now: and euer shall be, world without end. Amen.

And so must every Introite be ended.

Let vs pray.

The Collect.

ALmighty God, giue vs grace, that wee may cast away the works of darknesse, and put vpon vs the armour of light, now in the time of this mortall life, in the

in the which thy son Jesus Christ came to visit us in great humility: that in the last day when he shall come again in his glorious Majestie, to judge both the quick & the dead: we may rise to the life immortall, through him who liveth & reigneth with the and the holy ghost, now & ever. Amen.

The Epistle.

Rom. xiii. OWe nothing to any man but this, that ye love one another. For he that loveth another, fulfilleth the Law. For these commandements; Thou shalt not commit adulterie; thou shalt not kill: thou shalt not steale. Thou shalt beare no false witnesse: thou shalt not luste: & so forth (if there be any other commandement) it is all comprehended in this saying: namely Love thy neighbour as thy selfe. Love hurteth not his neighbour; therfore is Love the fulfilling of the Law. This also, we know the season, how that it is time that we should now awake out of slepe, for now is our salvation nerer, then when we believed. The night is passed, the day is come nye: let us therfore cast away the deeds of darknesse, & let us put on the armour of light. Let us walk honestly, as it were in the day light: not in eating & drinking, neither in chambering & wantonnes, neither in strife & envying: but put ye on the Lord Jesus Christ. And make not provision for ỹ flesh, to fulfill the lusts of it.

The Ghospell.

Mat. xxi. ANd when they drew nigh to Jerusalem, & were come to Bethphage vnto mount Olivete, then sent Jesus two disciples saying vnto them: Go into ỹ towne that lyeth over against you, and anon yee shall find an asse bound, & a colt with her: loose them and bring them vnto me. And if any man saye ought vnto you, say ye, the Lord hath need of them: & straitway he will let them goe. All this was done that it might be fulfilled which was spoken by the Prophet, saying: Tell yee the daughter of Sion, Behold thy King cummeth

cummeth vnto the, meek, sitting vpon an asse, and a colt
the foale of the asse vsed to the yoke. The disciples went and

tude: behold the figtre, and al other trees, when they shoote furth their buddes, ye see and knowe of your owne selues that summer is then nye at hand. So likewise ye also (whē ye se these thinges come to passe) be sure, that the kingdom of God is nye. Verely I say vnto you: this generacion shal not passe, till all be fulfilled. Heauen and earth shall passe: but my woordes shall not passe.

¶ The thirde sonday.

HEare me when I call, O God of my righteousnes: thou hast set me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer. Cum invocarem. psal. iiii.

O ye sonnes of men, how long will ye blaspheme myne honour: and haue suche pleasure in vanitie, and seke after leasing?

Knowe this also, that the Lord hath chosen to himselfe the manne that is godly: when I call vpon the Lorde, he will heare me.

Stande in awe and sinne not: common with your owne heart, and in your chamber, and be still.

Offer the sacrifice of righteousnes: and put your trust in the Lorde.

There bee many that will saye: who will shewe vs any good?

Lorde lift thou vp the lyght of thy countenaunce vpon vs.

Thou hast put gladnes in myne hearte: sence the tyme that their corne and wyne (and oyle) increased.

I will lay me downe in peace and take my reste: for it is thou Lorde onely, that makest me to dwell in safetie.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

LOrde, we beseche thee, geue eare to our prayers, and by thy gracious visitacion lyghten the darkenesse of oure hearte, by our Lorde Jesus Christ.

The Epistle.

1. Cor. iiii. LEt a man this wise esteme vs, euē as the ministers of Christe, and stewardes of the secretes of God. Furthermore, it is required of the stewardes, that a man be found faythful: with me it is but a very smal thing that I shoulde bee iudged of you, eyther of mannes iudgement: no I iudge not myne owne selfe, for I knowe nought by my selfe, yet am I not thereby iustifyed. It is the Lorde that iudgeth me. Therfore iudge nothing before the tyme, vntill the lorde come, whiche will lighten thinges that are hidde in darkenes, and open the counsayles of the heartes, and then shall euery man haue prayse of god.

The Gospel.

Math xi. WHen Iohn being in prison hearde the woorkes of Christe, he sent two of his disciples, and saied vnto him: Art thou he that shall come? or doe we looke for an other? Iesus aunswered and sayed vnto them: Goe, and shewe Iohn agayne, what ye haue hearde and seene. The blynd receiue theyr sight, the lame walke, the Lepers are clēsed, and the deafe heare, the dead are raised vp, & the poore receiue the glad tydinges of the gospell: and happye is he that is not offended by me. And as they departed, Iesus began to say vnto the people concernyng Iohn: what went ye out into the wildernes to see? A reede that is shaken with the winde? or what went ye out for to see? A man clothed in soft rayment? beholde, they that weare softe clothyng, are in kynges houses. But what wente ye out for to see? a Prophete? verely I saye vnto you, and more then a Prophete. For this is he of whome it is written: behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sondaye.

Verba mea auribus. psal. v. POnder my woordes, O Lorde: consider my meditacion.

O harken thou vnto the voyce of my callyng, my kyng and my God: for vnto thee will I make my prayer.

My

My voice shalt thou heare betymes, O Lorde: early in the mornyng wyll I direct my prayer vnto thee, and wyll looke vp.

For thou art the God that hath no pleasure in wyckednes: neither shall any euill dwell with thee.

Suche as be foolyshe shall not stande in thy syght: for thou hatest all them that worke vanytie.

Thou shalt destroy them that speake lealyng: the Lord wyll abhorre both the bloud thirsty, and deceyptfull man.

But as for me, I wyll come into thy house, euen vpon the multytude of thy mercy, and in thy feare wyll I worshyp towarde thy holy temple.

Leade me, O Lorde, in thy ryghteousnes, because of myne enemyes: make thy waye playne before my face.

For there is no faithfulnes in his mouth: their inwarde partes are very wickednes.

Their throte is an open sepulchre: thei flatter with their tongue.

Destroy thou them, O God, let them perysshe through theyr owne imaginations: cast them out in the multytude of their vngodlines; for they haue rebelled agaynst thee.

And let all them that put their trust in thee reioyce: they shal euer be geuing of thãkes, because thou defendest them, they that loue thy name shalbe ioyfull in thee.

For thou Lorde wylt geue thy blessyng vnto the ryghteous: and with thy fauorable kyndnes wylt thou defende hym, as with a shelde.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

LOrde rayse vp (we praye thee) thy power, and come among vs, and with great might succor vs, that where as through our synnes and wickednes we be sore lette and hyndred, thy bountyfull grace and mercy, through the satisfaccion of thy sonne oure Lorde, maye spedely delyuer vs: to whome with thee, and the holy goste be honor and glory worlde without ende.

The Epistle.

Philip. iiii. REioyce in the Lorde alwaye, and agayne I say, reioyce. Let your softnes bee knowen vnto all men: the Lord is euen at hande. Be carefull for nothyng: but in all prayer and supplycacion let youre petycyons be manyfest vnto God, with geuyng of thankes. And the peace of God (which passeth all vnderstandyng) kepe your heartes and myndes, through Christ Jesu.

The Gospell.

John. i. THys is the recorde of John: when the Jewes sent priestes and Leuites from Jerusalem, to aske him: what art thou? And he confessed and denied not, and sayd plainly: I am not Christ. And they asked him: what then? art thou Helyas? and he saieth: I am not. Art thou that Prophete? & he aunswered: no. Then sayed they vnto him: what art thou, that we may geue an aunswer vnto them that sēt vs? what sayest thou of thy selfe? he sayd: I am the voyce of a cryer in the wyldernes: make straight the way of the Lorde, as sayd the Prophete Esai. And they which were sent were of the Pharisees: and they asked hym and sayde vnto hym: why baptisest thou then, if thou be not Christe, nor Helias, neyther that Prophete? John aunswered them, saying: I baptise with water, but there standeth one among you, whome ye knowe not: he it is which though he came after me, was before me, whose shooe latchet I am not worthy to vnlooce. These thinges were doen at Bethabara beyond Jordan, where John did baptise.

Proper Psalmes and lessons on Christmas day.

At Mattyns.

Psal. xix. Psal. xlv Psal. lxxxv. } The first lesson Esai. ix. vnto the ende.

} The seconde lesson. Mat. i. vnto the ende.

At the fyrst Communion.

Cantate domino. psal. xcviii. SYng vnto the Lorde a newe song: for he hath done meruaylous thynges.

With his owne right hand & with his holy arme: hath he gotten himselfe the victorie.

The

The lord declared his saluacion: hys righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercie and trueth towarde the house of Israell: and all the endes of the worlde haue seene the saluacion of our God.

Shewe your selues ioyfull vnto the Lorde, all ye landes: sing, reioyce, and geue thankes.

Prayse the lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgeuing.

With trumpettes also and shawmes: O shewe your selues ioyful before the Lorde the kyng.

Lette the sea make a noyse, and all that therein is: the rounde worlde and they that dwell therein.

Let the fluddes clap theyr handes, and let the hilles bee ioyfull together beefore the Lorde, for he is come to iudge the earth,

With righteousnes shal he iudge the world: and the people with equitie.

Glory be to the father. &c. As it was in the begin-. &c.

The Collect.

GOd, whiche makeste vs gladde with the yerely remembraunce of the birth of thy onelye sonne Jesus Christe: graunt that as we ioyfully receiue him for our redemer, so we may with sure confydence beholde hym, when he shall come to be our iudge, who liueth and reigneth. &c.

The Epistle.

Tit. ii.

THe grace of God that bryngeth saluacyon vnto all menne, hath appeared, and teacheth vs that we should denie vngodlines, and worldly lustes, and that we should liue soberly, and righteously, and godly in this present world, looking for that blessed hope, and appearing of the glory of the great God, and of our sauiour Jesu Christ, whiche gaue himselfe for vs, to redeme vs from all vnryghteousnes, and to pourge vs a peculiare people vnto hymselfe, feruentely geuen vnto good woorkes. These thynges speake and exhorte, and rebuke with all feruentnes of commaundyng. See that no manne despise thee.

At the Communion.

The Gospel.

Luc.ii.

AND it chaunced in those dayes, that there went out a commaundemēt from Augustus the Emperour, that all the worlde shoulde be taxed. And this taxing was the firste, and executed when Sirenius was lieutenaunt in Siria. And euery man went vnto his owne citie to be taxed. And Joseph also ascended from Galile; out of a citie called Nazareth, into Jewry, vnto the citie of Dauid, which is called Bethleem, because he was of the house and linage of Dauid, to bee taxed, with Mary hys spoused wife, whiche was with chylde. And it fortuned that while they were there, her tyme was come that she shoulde be deliuered. And she brought furth her first begotten sonne, and wrapped him in swadling clothes, & layed him in a Maunger, because there was no roume for them in the Inne. And there were in the same region shepeheardes watching and keping theyr flocke by night. And loe, the Angel of the lord stoode harde by them, and the brightnesse of the lorde shone rounde about them, and they were sore afrayed. And the Angel saied vnto them: Be not afraide: for behold, I bring you tydinges of great ioy that shall come to all people: for vnto you is borne this daye, in the citie of Dauid, a sauiour whiche is Christ the lord. And take this for a sygne: ye shal fynde the childe wrapped in swadlyng clothes, and layde in a maunger. And straight way there was with the Angel, a multitude of heauenly souldiers, praysing god, and saying: Glory to god on hye, and peace on the earth, and vnto men a good will.

At the seconde Communion.

Domine dominus noster psal. viii.

LOrd our gouernour, how excellent is thy name in all the worlde: thou that haste set thy glory aboue the heauens.

Out of the mouth of very babes and sucklynges, hast thou ordayned strength, because of thyne enemies: that thou mightest still the enemye and the auenger.

For I will consider thy heauens, euen the woorkes of thy fyngers: the Moone and the starres whiche thou haste ordayned.

what

what is man that thou art so myndefull of hym: and the sonne of man, that thou visitest him:

Thou madest him lower then the Angels: to croune him with glory and worshyp.

Thou makest hym to haue dominion of the workes of thy handes: and thou haste put all thynges in subiection vnder his feete.

All shepe and oxen: yea, and the beastes of the fielde.

The foules of the ayre, and the fishes of the sea: and whatsoeuer walketh thorowe the pathes of the seas.

O Lorde our gouernoure: howe excellent is thy name in all the worlde.

Glory be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

ALmightie God, which haste geuen vs thy only begotten sonne to take our nature vpon hym, and this daye to be borne of a pure virgin: Graunt that we being regenerate and made thy children by adoption and grace, maye dayly be renued by thy holy spirite, through the same our Lorde Jesus Christe, who lyueth and reigneth. &c.

The Epistle

GOD in tymes paste, dyuersly e and manye wayes spake vnto the fathers by Prophetes: but in these laste dayes, he hath spoken to vs by his owne sōne, whom he hath made heyre of al thinges, by whom also he made the worlde. Which (sonne) being the brightnesse of his glory, and the very image of his substaunce, rulyng all thinges with the worde of his power, hath by his owne person pourged our synnes, and sytteth on the ryght hand of the maiestie on hygh: being so muche more excellēt then the Angels, as he hath by inheritaunce obtayned a more excellent name then they. For vnto whiche of the Angels sayed he at any time: Thou art my sonne, this daye haue I begotten thee. And agayne, I wyll be his father, and he shall bee my sonne. And agayne, when he bryngeth in Hebre. 1.

the first begotten sonne into the worlde, he sayeth: and let all the Angels of God worship hym. And vnto the Angels he sayeth: He maketh his Angels spirites, and hys ministers a flame of fyre. But vnto the sonne he sayeth: thy seate (O God) shalbe for euer and euer. The scepter of thy kingdome is a right scepter. Thou haste loued righteousnes and hated iniquitie: wherfore God, euen thy God, hath anointed thee with the oyle of gladnesse aboue thy felowes. And thou Lord in the beginning haste layde the foundacion of the earth: & the heauens are the workes of thy hãdes. They shal perish, but thou endurest: But they all shal waxe olde as doeth a garment, and as a vesture shalt thou chaunge them, and they shalbe chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospell.

John. i. IN the beginning was the worde, and the worde was with God: and God was the worde. The same was in the beginnyng with God. All thinges were made by it, & without it was made nothing that was made. In it was lyfe, and the lyfe was the light of mẽ, and the light shineth in darkenes, and the darkenes cõprehended it not. There was sent from God a man whose name was John. The same came as a witnes, to beare witnes of the light, that al men through him might beleue. He was not that light, but was sẽt to beare witnes of the light. That light was the true light, which lighteth euery man that cometh into the worlde. He was in the worlde, & the worlde was made by him: & the worlde knewe him not. He came among his owne, and his owne receyued him not: But as many as receyued him, to them gaue he power to be the sonnes of God: euẽ them that beleued on his name, whiche were borne, not of bloud, nor of the will of the flesshe, nor yet of the wil of man, but of God. And the same worde became flesshe and dwelt among vs: and we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

¶ Proper Psalmes and lessons at Euensong.

Psal.lxxxix. Psal.cx. Psal.cxxxii } The first Lesson. Esay.vii. God spake once agayne to Achas. &c. vnto the ende.

The seconde Lesson. Tit.iii. The kyndnes and loue of our sauiour. &c. vnto. foolishe questions.

¶ Sainct Stephins day.

At Mattins.

¶ The seconde Lesson. Actes.vi.vii. Stephin full of fayth and power (vnto) and when.xl.yeres.

¶ At the Communion.

Quid gloriaris in malicia. psal.lii.

WHy boastest thou thy selfe, thou tiraunt: that thou canst doe mischiefe:

where as the goodnes of God: endureth yet dayly.

Thy tong imagineth wickednesse: and with lyes thou cuttest lyke a sharpe razor.

Thou hast loued vngraciousnes more then goodnes: and to talke of lyes more then righteousnes.

Thou hast loued to speake all woordes that maye dooe hurt: O thou false tongue.

Therefore shall God destroy thee for euer, he shall take thee and plucke thee out of thy dwelling: and roote thee out of the lande of the liuing.

The ryghteous also shall see thys, and feare: and shall laugh him to skorne.

Loe, this is the man that toke not God for hys strength: but trusted vnto the multitude of his riches, and strengthed himselfe in his wickednes.

As for me I am lyke a greene Olyue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

I will alway geue thankes vnto thee, for that thou hast doone: and I will hope in thy name, for thy sainctes lyke it well.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

Graunt

GRaunt vs, O lorde, to learne to loue our enemies, by the exaumple of thy marter Saincte Stephin, who prayed to thee for his persecutors: whiche liuest and reignest. &c.

¶ Then shall folowe a collect of the Natiuitie.

The Epistle.

Actes. vii. AND Stephin beyng full of the holy goste, looked vp stedfastly with his yes into heauen, and saw the glory of god, and Jesus standing on the right hand of god, and saied: behold, I se the heauens open, and the sonne of manne standyng on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ran vpon hym all at once, and caste him out of the citie, and stoned him. And the witnesses laied downe theyr clothes at a young mans feete, whose name was Saul. And they stoned Stephin, callyng on and sayyng: Lorde Jesu, receiue my spirite. And he kneeled down and cryed with a loude voyce: Lorde, lay not thys sinne to theyr charge. And when he had thus spoken, he fell a slepe.

The Gospel.

Mat. xxiii. BEholde, I sende vnto you prophetes and wise men, and Scribes, and some of them ye shal kil and crucifye: and some of them shall ye scourge in your Synagogues, and persecute them from citie to citie: that vpon you may come al the righteous bloud which hath ben shed vpon the earth, from the bloud of righteous Abel, vnto the bloud of Zacharias the sõne of Barachias, whome ye slew betwene the temple and the altare. Uerely I say vnto you: all these thinges shall come vpon this generation. O Jerusalem, Jerusalem, thou that killeste the Prophetes and stoneste them whiche are sente vnto thee: howe often woulde I haue gathered thy children together, euen as the henne gathereth her chickens vnder her winges, and ye would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see me hencefoorth, till that ye say: Blessed is he that cummeth in the name of the Lorde.

The

¶The seconde lesson at Euensong.

Act. vii. ¶And when .xl. yeres were expired, there appeared vnto Moses. vnto. Stephin full of the holy gost. &c.

¶Sainct John Euangelistes day.

At Mattins.

¶The seconde lesson, Apoca. i. vnto the ende.

At the Communion.

IN the Lord put I my trust: how say ye then to my soule, that she shoulde flye as a bird to the hyl?

In domino confido. psal. xi.

For loe, the vngodly bend their bowe: and make readie their arowes within the bowe, that they may priuely shoote at them whiche are trew of hearte.

For the foundacions will be cast downe: and what hath the righteous doone?

The Lorde is in his holy temple: the Lordes seate is in heauen.

His eyes consider the poore: and hys eye liddes tryeth the children of men.

The Lorde alloweth the ryghteous: but the vngodly, & him that delyteth in wickednes, doeth his soule abhorre.

Upon the vngodlye he shall rayne snares, fyre and brimstone, storme and tempeste: thys shall bee their portyon to drinke.

For the righteous Lorde, loueth righteousnes: his countenaunce will beholde the thing that is iust.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

MErcifull Lorde, wee beseche thee to caste thy bryghte beames of lyghte vpon thy Churche: that it beeyng lyghtened

lyghtened by the doctrine of thy blessed Apostle and Euangelist John, may attain to thy euerlasting giftes: Through Jesus Christ our Lorde.

The Epistle.

1. Iohn. i. That which was from the beginning, which we haue hearde, whiche we haue seene with oure eyes, which we haue looked vpon, and our handes haue handled, of the woorde of lyfe. And the lyfe appeared, and we haue seene and beare witnes, and shewe vnto you that eternall lyfe whiche was with the father and appeared vnto vs. That which we haue sene and hearde, declare we vnto you, that ye also may haue felowship with vs, and that our felowship may bee with the father and his sonne Jesus Christe. And this write we vnto you, that ye may reioyce, and that your ioy may be ful. And this is the tydinges whiche we haue heard of him, and declare vnto you, that God is lyght, and in hym is no darknes at all. If we say that we haue felowship with him, and walke in darkenesse, wee lye, and dooe not the trueth. But and if we walke in light, euē as he is in light, then haue we felowship with him, & the bloud of Jesus Christ his sonne, clenseth vs from all sinne. If we say we haue no synne, we deceiue our selues, and the trueth is not in vs. If we knowledge our sinnes, he is faythfull and iust, to forgeue vs our sinnes, and to clense vs from al vnryghteousnes. If we say we haue not sinned, we make hym a lyer, and hys woorde is not in vs.

The Gospell.

Iohn. xxi. Jesus sayed vnto Peter: folowe thou me. Peter turned about, and sawe the disciple whome Jesus loued, folowyng (which also leaned on hys breaste at Supper, and sayed: Lorde whiche is he that betrayeth thee:) when Peter therefore sawe him, he sayde to Jesus: Lorde what shall he here dooe: Jesus sayed vnto hym: If I will haue hym to tarye tyll I come, what is that to thee: Folowe thou me. Then went

wente thys saying abroade among the brethren, that that disciple should not dye. Yet Jesus saied not to hym, he shall not die: but if I wil that he tary til I come, what is that to thee? The same disciple is he which testifieth of these thinges, and wrote these thinges: & we know that his testimony is true. There are also many other thynges whiche Jesus dyd, the whiche if they should bee written euery one, I suppose the world coulde not conteyne the bookes that should be written.

¶ At Euensong.

¶ The seconde lesson. Apoc. xxii. vnto the ende.

¶ The Innocentes day.

¶ At Mattins.

¶ The first lesson. Hiere. xxxi. vnto. Moreouer I heard Effraim.

O God, the heathen are come into thyne inheritaunce: thy holy temple haue they defyled, and made Jerusalem an heape of stones. Deus venerunt gentes. psal. lxxix.

The dead bodies of thy seruauntes haue they geuen to bee meate vnto the fowles of the ayre: and the flesshe of thy sainctes vnto the beastes of the lande.

Their bloud haue they shed like water on euery syde of Jerusalem: and there was no man to bury them.

We are become an open shame to oure enemies: a very skorne and derision vnto them that are rounde aboute vs.

Lorde, how long wilt thou be angrie: shall thy gelousye burne lyke fyer for euer?

Powre out thyne indignacyon vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

For they haue deuoured Jacob: and laied waste his dwelling place.

O remember not our olde sinnes, but haue mercye vpon vs and that soone: for we are come to great misery.

Helpe

Helpe vs, O GOD of our saluacion, for the glory of thy name: O deliuer vs, and bee mercifull vnto our synnes for thy names sake.

Wherefore doo the Heathen saye: where is nowe their God?

O lette the vengeaunce of thy seruauntes blonde that is shed: be openly shewed vpon the Heathen in our syght.

O let the sorowfull sighing of the prisoners come before thee: accordyng vnto the greatnesse of thy power, preserue thou those that are appoynted to dye.

And as for the blasphemye (wherwith our neyghbours haue blasphemed thee:) rewarde thou them, O Lord, seuen folde into their bosome.

So we that be thy people and shepe of thy pasture, shal geue thee thākes for euer: and wil alway be shewing furth thy prayse, from generacion to generacion.

Glory be to the father. &c.

As it was in the beginning is now. &c.

The Collect.

ALmightie God whose prayse thys day, the young innocentes thy witnesses hath confessed, and shewed fooryh, not in speakyng, but in dying: mortifye and kyll all vyces in vs, that in our conuersacion our lyfe may expresse thy fayth, whiche with our tongues we dooe confesse: through Jesus Christ our Lorde.

The Epistle.

Apoc. xliii.

I Loked, and loe, a lambe stode on the mount Sion, and with him an hundred .xliiii. thousande hauing his name and his fathers name written in their foreheades. And I heard a voice from heauen, as the sounde of many waters, and as the voice of a great thūder. And I heard the voyce of harpers harping with their harpes. And they sōg as it were a new song before the seate, and before the .iiii. beastes and the elders, and no man coulde learne the song but the .C. & xliiii. thousand, which were redemed from the earth. These are they which were not defyled with weomen, for they are virgyns.

These

These folowe the lambe whithersoeuer he goeth. These were redemed from men being the fyrste fruites vnto God, and to the lambe, and in their mouthes was foūd no guile: for they are without spot before the throne of god.

The Gospel.

The Angel of the Lorde appeared to Joseph in a slepe, saying: aryse and take the chylde and hys mother, and flye into Egipt, and bee thou there till I bring thee woorde. For it wil come to passe that Herode shall seeke the chylde to destroy him. So when he awoke, he toke the childe and his mother, by nyght, and departed into Egipt, and was there vnto the death of Herode: that it myghte bee fulfilled whiche was spoken of the lord by the prophete, saying: out of Egipt haue I called my sonne. Then Herode when he saw that he was mocked of the wise men, he was exceading wroth, and sent furth men of warre, and slewe al the children that were in Bethleem, and in all the coastes (as many as were .ii. yere olde or vnder) according to the time which he had diligently knowen out of the wisemen. Then was fulfilled that whiche was spoken by the prophete Jeremie, where as he sayde: in Rama was there a voyce hearde, lamentacyon, wepyng, and great mourning: Rachel wepyng for her children, & woulde not be coumforted, because they were not. Mat. ii.

¶ The Sonday after Christmas day.

I will lyfte vp myne eyes vnto the hilles: from whence cummeth my helpe: Leuaui oculos psal. cxxi.

My helpe cummeth euen from the Lorde: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee, will not slepe.

Behold, he that kepeth Israell: shall neyther slumber nor slepe.

The Lorde himselfe is thy keper: the lorde is thy defence vpon thy right hande.

So that the Sonne shall not burne thee by day: neyther the Moone by night.

The

The lord shall preserue thee from all euill: yea, it is euen he that shall kepe thy soule.

The lorde shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

ALmightie God which hast geuen vs. &c. As vpon Christmas day.

The Epistle.

Gal. iiii.

AND I say, that the heire (as long as he is a child) differeth not from a seruaunt, though he be lorde of all, but is vnder tutours and gouernours, vntill the time that the father hath appoynted. Euen so wee also, when wee were children, were in bondage vnder the ordinaunces of the worlde: But when the tyme was ful come, God sente his sonne made of a woman, and made bonde vnto the lawe, to redeme them whiche were bonde vnto the lawe: that wee through election might receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirite of hys sonne into oure heartes, whiche cryeth Abba father. Wherefore now, thou arte not a seruaunte, but a sonne: If thou bee a sonne, thou art also an heyre of GOD through Christe.

The Gospell.

Math. i.

THis is the boke of the generacion of Jesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas & his brethren: Judas begat Phares and Zaram of Thamar: Phares begat Esrom: Esrom begat Aram: Arā begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos of Rahab: Boos begat Obed of Ruth: Obed begat Jesse: Jesse begat Dauid the kyng: Dauid the king begat Salomon, of her

of her that was the wife of Urie: Salamō begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osias: Osias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jeconias and his brethren, aboute the time that they were caried awaye to Babilon. And after they were broughte to Babilon, Jeconias begat Salathiell: Salathiell begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achyn: Achyn begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Marie: of whome was borne Jesus, euen he that is called Christe. And so all the generations from Abrahā to Dauid, are. xiiii. generations. And from Dauid vnto the captiuitie of Babilon, are. xiiii. generations. And from the captiuitie of Babilon vnto Christe, are. xiiii. generations.

The birth of Jesus Christe was on this wise: when his mother Mary was maryed to Joseph (before they came to dwell together) she was founde with childe by the holy goste. Then Joseph her husbande (because he was a righteous man, and woulde not put her to shame) was minded priuelly to departe from her. But while he thus thought, beholde, the Angell of the lord appeared vnto him in slepe saying: Joseph, thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that whych is conceiued in her, cummeth of the holy goste. She shall bring furthe a sonne, and thou shalt call his name Jesus: for he shall saue his people from theyr sinnes.

All this was doone, that it might be fulfilled which was spoken of the lorde by the prophete, saying: Beholde a mayde shall bee with chylde, and shall brynge foorthe a sonne, and they shall call his name Emanuell, whiche, if a manne interprete, is almuche to saye, as God with vs. And Joseph assone as he awoke out of slepe, did as the Angel of the lorde had bidden him: and he toke his wife vnto him, and knew her not, til she had broughte furth her firste begotten sonne, and called his name Jesus

At the Communion.

¶ The Circumcision of Christ.

At Mattens.

The first lesson. Gene. xvii. vnto the ende.

The seconde lesson. Rom. ii. vnto the ende.

At the Communion.

Letatus sum. Psal. cxxii.

I was glad, when they sayde vnto me: We will goe into the house of the lorde.

Our feete shall stande in thy gates: O Jerusalem.

Jerusalem is builded as a citie: that is at vnitie in it selfe.

For thither the tribes goe vp, euen the tribes of the Lorde: to testify vnto Israell, to gene thankes vnto the name of the Lorde.

For there is the seate of iudgement: euen the seate of the house of Dauid.

O pray for the peace of Jerusalem: they shall prosper that loue thee.

Peace be within thy walles: and plenteousnes within thy palaces.

For my brethren & companions sakes: I will wilshe thee prosperitie.

Yea because of the house of the Lorde our God: I will seke to do thee good.

Glory be to the father. &c.

As it was in the beginning. &c.

ALmightie God, which madeste thy blessed sõne to be circumciled and obedyente to the law for man: graunte vs the true circumcision of thy spirite, that our hertes and all our members being mortified from al worldly and carnall lustes, may in all thinges obey thy blessed will, through the same thy sonne Jesus Christ our lorde.

Rom. iii.

BLessed is that man to whom the lorde will not impute sinne. Came this blessednes then vpõ the vncircũcisiõ, or vpon the circũcisiõ also? for we say, that

sayth

faith was rekoned to Abrahã for righteoulnes. How was it then rekoned? when he was in the circumcilion, or when he was in the vncircumcilion? not in the tyme of circumcilion: but when he was yet vncircumciled. And he receiued the ligne of circumcilion, as a leale of the righteoulnes of faith, which he had yet being vncircumciled: that he ſhould be the father of all them that beleue, though they be not circumciled, that righteoulnes might be imputed to them alſo: and that he mighte be the father of circumcilion, not vnto them only whiche came of the circumciled, but vnto them alſo that walke in the ſteppes of the faithe that was in our father Abraham before the time of circumcilion. For the promiſe (that he ſhoulde be the heyre of the worlde) happened not to Abraham, or to his ſeede, through the law, but through the righteoulnes of faith. For if they, whiche are of the law, be heyres, then is faith but vayne, and the promiſe of none effect.

The Goſpell

AND it fortuned, aſſoone as the Angels were gone away from the ſhepeheardes into heauen, they ſayd one to another: let vs goe nowe euen vnto Bethleem, and ſe this thing that we heare ſay is happened, which the lord hath ſhewed vnto vs. And they came with haſte, and found Mary and Joſeph, and the Babe laid in a maunger. And when they had ſene it, they publiſhed abrode the ſaying whiche was tolde them of that childe. And all they that heard it wõdered at thoſe thinges, whiche were tolde them of the ſhepeheardes: But Mary kept all thoſe ſayinges, and pondered them in her heart. And the ſhepeherdes returned praiſing and lauding God, for all the thinges that they had hearde and ſeene, euen as it was tolde vnto them. And when the eyght day was come that the childe ſhould be circumciſed, his name was called Jeſus, whiche was named of the Angell before he was conceyued in the wombe. Luc.ii.

At Euenſong.

The firſt leſſon. Deute.x. And now Iſrael. vnto the ende.
The ſeconde Leſſon. Colloſſ.ij. vnto the ende.

At the Communion.

¶ The Epiphanie.

At Mattins.

The first Lesson, Esai. lx. vnto the ende.

The .ij. lesson. Luke. iij. And it fortuned, vnto the ende.

Cantate domino. Psal. xcvi.

SYng vnto the lorde a newe song: sing vnto the lorde all the whole yearth.

Syng vnto the Lorde, and prayse his name: be tellyng of his saluation from daye to daye.

Declare his honour vnto the heathen: and his wonders vnto all people.

For the lord is great, and cannot worthely be prayed: he is more to bee feared then all Goddes.

As for all the Goddes of the heathen, they bee but ydolles: but it is the lorde that made the heauens.

Glory and worshyp are before hym: power and honour are in his sanctuarie.

Ascribe vnto the lord (O ye kinredes of the people:) ascribe vnto the lorde, worshyp and power.

Ascribe vnto the lorde, the honour due vnto his name: bryng presentes and come into his courtes.

O worshyp the lorde in the beautie of holines: let the whole earth stand in awe of him.

Tell it out among the heathen, that the lord is kyng, and that it is he whiche hathe made the rounde worlde so fast, that it cannot be moued: and howe that he shal iudge the people righteouslye.

Let the heauens reioyce, and let the yearth be glad: let the sea make a noyse and all that therein is.

Let the fielde bee ioyfull and all that is in it: then shall all the trees of the wood reioyce before the Lorde.

For he commeth, for he commeth to iudge the yearth: and with righteousnes to iudge the worlde, and the people with his trueth.

Glory be to the father. &c. As it was in the beginning. &c.

The Collect.

GOd whiche by the leadyng of a starre diddest manifest thy onelye begotten sonne to the Gentiles: Mercifully graūt that we whiche know thee now by fayth, may after this life haue the fruicion of thy glo-

rious

rious Godhead, through Christe our Lorde.

The Epistle.

FOr thys cause I Paule am a pryesoner of Jesus Christe for you heathen: if ye haue hearde of the ministracion of the grace of God, which is geuen me to youward. For by reuelacion shewed he the misterie vnto me, as I wrote afore in fewe woordes, wherby, when ye reade, ye maye vnderstande my knowledge in the misterye of Christe: whiche misterie in times passed was not opened vnto the sonnes of men, as it is nowe declared vnto hys holy apostles and prophetes by the spirite: that the Gentiles should be inheritours also, and of the same bodye, and partakers of his promise in Christe, by the meanes of the Gospel, whereof I am made a minister, accordyng to the gifte of the grace of god, whiche is geuen vnto me after the workyng of hys power. Vnto me the leaste of all saintes is this grace geuen, that I shoulde preache amonge the Gentiles, the vnsearcheable riches of Christe, and to make all men see what the felowshipe of the misterie is, whyche from the beginnynge of the worlde, hath bene hyd in God, whiche made all thinges through Jesus Christ: to the entente, that nowe vnto the rulers and powers in heauenly thinges, might be knowen, by the congregacion, the manifolde wisedome of God, accordyng to the eternall purpose whiche he wrought in Christ Jesu our lorde, by whom wee haue boldenesse and entraunce, with the confidence whiche is by the faith of him. Ephe. iii.

The Gospel.

WHen Jesus was borne in Bethlee a city of Jury, in the tyme of Herode the kyng: Beholde, there came wise men from the East to Jerusale, saiyng: where is he that is borne kinge of Jewes? For wee haue sene hys starre in the East, and are come to worship him. When Herode the kyng had hearde these thynges, he was troubled and all the citie of Jerusalem with him. And when he had gathered al the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne. And they saide vnto him: at Bethleem in Jurie. Mat. ii.

For thus it is written by the prophete: And thou Bethleem in the land of Jury, art not the leaste among the princes of Juda, for oute of thee there shal come vnto me the capitain that shall gouerne my people Israel. Then Herode (when he had prieuely called the wise men) he inquired of them diligentlye what tyme the starre appeared, and he bad them go to Bethleem, and said: go your waye thither and serche diligentlye for the childe. And when ye haue found him, bryng me worde againe, that I maye come and worshipe him also. When they had heard the kinge, they departed: and loe, the starre whiche they sawe in the Easte, wente beefore them tyll it came and stoode ouer the place wherein the childe was. Whē thei sawe the starre, thei were exceading glad and wente in to the house, and founde the childe with Mary his mother, and fel downe flat and woorshipped him, and opened their treasures and offred vnto him gyftes: Golde, Frankinsence, and Mirre. And after they were warned of God in slepe (that they should not go againe to Herode) they returned into their owne countrey another waie.

At Euensong.

The firste lesson. Esay. xlix. vnto the ende.
The. ii. lesson. John. ii. After this he wente downe to Capernaum. vnto the ende.

The firste Sonday after the Epiphanye.

Quousque domine Psal. xiii.

HOwe longe wilt thou forget me, O Lorde, for euer: howe long wilt thou hide thy face from me:

Howe longe shall I seke counsaile in my soule, and be so vexed in my hearte: how long shall mine enemye triumphe ouer me:

Consider and heare me, o lorde my God: lighten myne eyes that I slepe not in death.

Leste myne enemye saie, I haue preuailed againste him: for if I be cast downe, they that trouble me will reioyce at it.

But my truste is in thy mercye: and my hearte is ioyfull in thy saluacion.

I will sing of the lorde, because he hath dealt so louingly

ly with me: (yea I will prayse the name of the Lorde the moste highest.)

Glory be to the father. &c. As it was in the beginning. &c.

The Collect.

LOrde we beseche thee, mercifullye to receyue the prayers of thy people whiche call vpon thee: and graunt that they maye both perceyue and knowe what thinges they ought to do, and also haue grace and power faithfully to fulfyll the same.

The Epistle.

IBeseche you therefore brethren, by the mercifulnes of God, that ye make youre bodies a quicke sacrifice, holy and acceptable vnto God, whiche is your reasonable seruyng of god, and fashion not your selfes like vnto this world: but be ye chaunged in your shape by the renuing of your minde, that ye maie proue what thing that good and acceptable and perfect will of god is. For I saye (throughe the grace that vnto me geuen is) to euery man amonge you, that no man stand hygh in his owne conceite, more then it becommeth hym to esteme of hymselfe: but so iudge of him selfe, that he be gentle and sobre, according as God hath dealt to euery man the measure of faith: for as we haue many membres in one body, and all membres haue not one office: so we being many, are one body in Christ, and euery man among our selues, one anothers members. Rom. xii.

The Gospel.

THe father and mother of Jesus wente to Hierusalem after the custome of the feast day. And when they had fulfilled the dayes: as they returned home, the child Jesus abode still in Jerusalem, and his father and mother knewe not of it: but they, supposyng hym to haue beene in the cũpanye, came a dayes iourney, and sought hym amõg their kinsfolke and acquaintaunce. And when they found hym not, they went backe again to Luc. ii.

Ierusalem, and soughte hym. And it fortuned that after three dayes, they founde him in the temple, sytting in the middest of the doctours, hearing them and posing them. And all that heard hym, were astonied at his understanding and answers. And when they sawe hym, they merualled, and his mother sayd vnto him: Sonne, why haste thou thus dealte with vs? Beholde, thy father and I haue sought thee sorowing. And he said vnto them: how happened it that ye sought me? wiste ye not that I must go about my fathers busines? And they vnderstode not that saying, whiche he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them: but his mother kept all these sayinges together in her heart. And Jesus prospered in wisdome and age, and in fauour with god and men.

The second Sondaye.

Dixit insipiēs Psal. xiiii.

The foole hath sayd in his heart: there is no god. They are corrupte and become abhominable in their doinges: there is not one that doeth good (no not one.)

The lorde loked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good (no not one.)

Their throte is an open sepulchre: with their tongues they haue deceyued, the poyson of Aspes is vnder their lippes.

Their mouth is full of cursyng and bitternes: their feete are swift to shed bloud.

Destruccion and vnhappines is in their wayes: and the way of peace haue they not knowen, there is no feare of God before their yes.

Haue they no knowlege, that they are all suche woorkers of mischiefe, eating vp my people as it were bread, and call not vpon the Lorde?

There were they brought in great feare (euen where no feare was) for god is in the generacion of the righteous.

As for you, ye haue made a mocke at the counsayl of the poore:

poore: because he putteth his trust in the lorde.

Who shall geue saluation vnto Israell out of Sion: when the lorde turneth the captiuitie of his people: then shall Jacob reioyce and Israell be glad.

Glory be to the father. &c. As it was in the beginning. &c.

The Collect.

ALmightie and euerlasting God, whiche dooest gouerne all thinges in heauen and earthe: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue dyuerse gyftes, according to the grace that is geuen vnto vs: if any man haue the gift of prophecy, let hym haue it, that it be agreeing to the faith. Let hym that hath an office waite on his office. Let him that teacheth, take hede to his doctrine. Let hym that exhorteth, geue attendaunce to his exhortacion. If any man geue, let hym do it with singlenes. Let him that ruleth, doe it with diligence. If any man shew mercy, let him do it with cherefulnes. Let loue be with out dissimulacion. Hate that whiche is euill, and cleaue vnto that whiche is good. Be kynde one to an other with brotherly loue. In geuing honour goe one before an other. Be not slothfull in the busines which ye haue in hãd. Be feruẽt in the spirite. Apply your selues to the time. Reioyce in hope. Be pacient in tribulacion. Continue in praier. Distribute vnto the necessitie of the sainctes. Be ready to harbour. Bless them whiche persecute you: bless, I say, and curse not. Be mery with them that are mery: wepe also with them that wepe: bee of like affeccion one towardes another. Bee not hie minded, but make youre selues equall to them of the lower sorte. Rom. xii.

The Gospell.

AND the third daye was there a mariage in Cana a citie of Galile, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto Jhon. ii.

the

the mariage. And when the wine fayled, the mother of Jesus saide vnto him: thei haue no wine. Jesus said vnto her: woman, what haue I to doe with thee? mine houre is not yet come. His mother said vnto the ministers: whatsoeuer he sayeth vnto you, do it. And there were standyng there vj. waterpottes of stone, after the maner of the purifying of the Jewes, conteyning. ij. or. iij. fyrkyns a peece. Jesus sayde vnto them: fill the water pottes with water. And they filled them vp to the brimme. And he saide vnto them: draw out nowe, & beare vnto the Gouernour of the feast. And thei bare it. ¶ When the ruler of the feast had tasted the water that was turned into wine, & knew not whence it was (but the ministers, whiche drewe the water, knewe) he called the bridegrome, and said vnto him: Euerie man at the beginning doth set forth good wine, and when men be dronke, then that whiche is woorse, but thou hast kepte the good wine vntill now. This beginning of miracles did Jesus in Cana of Galile, and shewed his glorye, and his disciples beleued on him.

ℭ The thirde Sonday.

Domine quis habitabit. Psal. xv.

LOrde, who shall dwelle in thy tabernacle? who shall reste vpon thy holye hyl?

Euen he that leadeth an vncorrupte lyfe, and doth the thing whiche is right: and speaketh the trueth from his hearte.

He that hath vsed no deceyte in his tongue: nor done euill to his neighbour, and hath not slaundered his neighbours.

He that setteth not by hymselfe, but is lowelye in his owne ies: and maketh much of them tham feare the lorde.

He that sweareth vnto his neyghbour and disapointeth hym not: though it were to his owne hinderaunce.

He that hath not geuen his money vnto vsury: nor taken rewarde against the innocente.

¶ Whoso dothe these thinges: shall neuer fall.

Glory be to the father. &c. As it was in the beginning. &c.

The Collect.

ALmightie and euerlasting God, mercyfullye looke vpon oure infirmities, and in all our daungiers and ne-

cessities,

ressities, stretche foorth thy ryghte hande to helpe and defende vs, through Christ our Lorde.

The Epistle.

BE not wise in your owne opinions. Recompence to no man euill for euill. Prouide aforehand thinges honest, not only before God, but also in the syghte of al men. If it be possible (as muche as is in you) liue peaceablye with al men. Dearely beloued, auenge not youre selues, but rather geue place vnto wrath. For it is written: vengeaunce is mine, I will reward sayth the lorde. Therfore, yf thyne enemye hunger, fede him: yf he thirst, geue him drynke. For in so doing, thou shalte heape coales of fyre on his head. Be not ouercome of euill, but ouercome euill with goodnes. Roma. xii.

The Gospell.

WHen he was come downe from the mountaine, muche people folowed him. And beholde, there came a Lepre and worshypped him, saying: Maister, if thou wilte, thou canst make me cleane. And Jesus putte foorth his hande and touched him, saying: I wil, bee thou cleane: and immediatlye his Leprosye was cleansed. And Jesus saide vnto him: see thou tel no manne, but goe and shew thy selfe to the priest, & offer the gift (that Moses cõmaunded to be offered) for a witnesse vnto them. Math. viii.

And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought hym, saying: Maister, my seruaunt lyeth at home sicke of the palsey, and is grieuously pained. And Jesus said: when I come vnto him I wil heale him. The Centurion aunswered, and said: Sir I am not woorthie that thou shouldeste come vnder my roofe: but speake the woorde only, & my seruaũt shal be healed. For I also my selfe am a mã subiect to the authoritie of another, and haue souldiers vnder me: and I say to this man, goe, and he goeth: and to an other man, come, and he cummeth: and to my seruaunt, doe this, and he doeth it. When Jesus heard these wordes, he merueiled, and saide to them that folowed hym: verely I say vnto you, I haue not founde so great fayth in Israell. I saye vnto you, that many shall come from the East, and weste, and shall reste with

with Abraham, and Isaac and Jacob, in the kyngdome of heauen: but the children of the kingdome shalbe caste out into vtter darkenes, there shalbe weping and gnashing of teeth. And Jesus sayde vnto the Centurion: Goe thy way, and as thou beleuest so bee it vnto thee: and his seruaunt was healed in the selfe same houre.

¶ The.iiii. Sonday.

Quare fremuerũt gẽtes. Psal. ii.

WHy do the heathen so furiously rage together: and why do the people imagyn a vaine thing: The kinges of the earthe stande vp, and the rulers take counsel together: against the lorde and against his anoynted.

Let vs breake their bondes a sunder: and cast away their coardes from vs.

He that dwelleth in heauen, shall laugh them to scorne: the lorde shall haue them in derision.

Then shall he speake vnto them in hys wrathe: and vexe them in his sore displeasure.

Yet haue I set my kyng: vpon my holy hill of Sion. I will preache the lawe, whereof the Lorde hath sayde vnto me: thou art my sonne, this day haue I begotten thee.

Desyre of me, and I shall geue thee the heathen for thine inheritaunce: and the vttermost partes of the earth for thy possession.

Thou shalt rule them with a rod of yron: and breake them in pieces lyke a potters vessell.

Be wise nowe therfore, o ye kinges: be learned ye that are iudges of the yearth.

Serue the lorde in feare: and reioyse (vnto hym) with reuerence.

Kisse the sonne lest he be angrie, and so ye perishe from the righte way: if his wrath be kiendled (yea but a litle) blessed are all they that put their trust in him.

Glory be to the father, and to the sonne, and to the. &c.

As it was in the beginning, is nowe & euer shalbe. &c.

The Collect.

GOd, whiche knoweste vs to bee set in the middest of so many and great daungers, that for mãnes frailnes we cannot

cannot alwayes stande vpryghtly: Graunt to vs the health of body and soule, that all those thinges whiche we suffer for synne, by thy helpe we may well passe and ouercome, through Christ our lorde.

The Epistle.

LEt euery soule submit hymselfe vnto the auctoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined of God, wholoeuer therefore resisteth power, resisteth the ordinaūce of God: But they that resist, shall receyue to themselues dānation. For rulers are not feareful to them that do good, but to them that do euill. Wylt thou be without feare of the power: do wel then, & so shalt thou be prayed of the same: for he is the minister of God, for thy wealth. But & yf thou do that which is euill, then feare, for he beareth not the swerde for nought: for he is the minister of God to take vengeaūce on hym that doth euill. Wherfore, ye must nedes obey, not onely for feare of vengeaunce, but also because of conscience: and euen for this cause paie ye tribute: For they are Goddes ministers seruing for the same purpose. Geue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honor pertaineth. Rom. xiii.

The Gospell.

AND when he entred into a ship, his disciples folowed him. And behold, there arose a great tēpest in the sea, insomuche that the ship was couered with waues, but he was a slepe. And his disciples came to him, & awoke him, saying: Maister saue vs, we perishe. And he saieth vnto thē: why are ye fearfull, O ye of litle faith? Then he arose, & rebuked the windes & the sea & there folowed a great calme. But the men meruayled, saying: what maner of man is this, that both wyndes and sea obey him? And when he was come to the other syde, into the countrey of the Gergesites, there met him ij. possessed of deuils, whiche came out of the graues, and were out of measure Matth. viii.

measure fierce, so that no man might go by that way. And beholde, they cryed out, saying: O Jesu, thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the tyme? And there was a good way of from them, a heerd of many Swine feding. So the deuils besought him, saying: If thou cast vs out, suffre vs to goe into the heerde of Swine. And he sayd vnto them: go your wayes. Then went they out and departed into the heerde of swyne. And beholde, the whole heerde of swyne was caryed hedlong into the sea & perished in the waters. Then they that kept them fled, and went theyr wayes into the citie, and tolde euery thing, & what had happened vnto the possessed of the deuils. And beholde, the whole citie cãe out to mete Jesus: and when they sawe him, they besought him that he would depart out of theyr coastes.

¶ The .v. Sonday.

Exaudiat te dominus Psal. xx.

The Lorde heare thee in the daye of trouble: the name of the God of Jacob defende thee.

Sende thee helpe from the Sanctuary: and strength thee out of Sion.

Remembre all thy offeringes: and accept thy brent sacrifice.

Graunt thee thy heartes desyre: and fulfyll all thy mynde.

We will reioyce in thy saluation, and triumphe in the name of the Lorde oure God: the Lorde perfourme all thy peticions.

Nowe knowe I that the Lorde helpeth his annoynted, and wyll heare hym from his holy heauen: euen with the wholsome strength of his right hand.

Some put their trust in Chariotes, and some in horses: but we will remembre the name of the lorde our God.

They are brought doune and fallen: but we are rysen and stand vpright.

Saue lorde, and heare vs, O kyng of heauen: when we call vpon thee.

Glory be to the father, and to the sonne &c.

As it was in the beginning. &c.

The

The Collect.

LOrde we beseche thee to kepe thy Churche & houlholde continually in thy true religion: that they whiche do leane onlye vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power: through Christ our lorde.

The Epistle.

PUt vpon you as the electe of God, tendre mercy, kyndnes, humblenes of mynde, mekenes, long suffering, forbearyng one another, and forgeuynge one another, if any man haue a querell against another: as Christ forgaue you, euen so do ye. Aboue all these thinges, put on loue, whiche is the bond of perfectnes. And the peate of God rule in your heartes: to the whiche peace ye are called in one bodye: And see that ye bee thankefull. Let the worde of Christe dwell in you plenteously, with all wisedome. Teache and exhorte your owne selues in Psalmes and Hymnes and spirituall songes, syngyng with grace in your hartes to the lorde. And whatsoeuer ye doe in woorde or deede, dooe all in the name of the lorde Iesu, geuing thankes to God the father by hym. Coloss. iii.

The Gospell.

THe kyngdome of heauen is like vnto a manne whiche sowed good sede in his fielde: but while men slept, his enemy came, and sowed tares amonge the wheat, and went his waye. But when the blade was sprong vp, and had brought furth fruite, then appeared the tares also. So the seruauntes of the houlholder came, and said vnto him: Sir, diddest not thou sowe good seede in thy fielde? from whence then hath it tares? he sayde vnto them: the ennyous man hath done this. The seruauntes sayd vnto hym: wilt thou then that we go and wede them vp? But he sayde, naye: leste whyle ye gather vp the tares, ye plucke vp also the wheat with them: lette bothe growe together vntill the harueste: and in tyme of harueste, I will say to the reapers: gather ye firste the tares and bynde them together in sheues to be brent: but gather the wheat into my barne. Math. xiii.

The

The vi. sonday (if there be so many) shall haue the same Psalme, Collect, Epistle, and Gospell, that was vpon the .v.

¶ The sonday called Septuagesima.

Dominus regit. Psal. xxiii.

THe Lorde is my shepearde: therefore can I lacke nothing.

He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

He shall conuerte my soule: and bringe me forth in the pathes of righteousnes, for his names sake.

Yea, though I walke through the valley of the shadowe of death: I will feare no euill, for thou art with me, thy rodde and thy staffe comforte me.

Thou shalt prepare a table before me against them that trouble me: thou haste annointed my heade with oyle, and my cup shalbe full.

But thy louyng kyndenes and mercy shall folowe me all the dayes of my lyfe: and I will dwell in the house of the lorde for euer.

Glory be to the father, and to the sonne, and to the holy ghost.

As it was in the begynning, is nowe, and euer shalbe, worlde without ende. Amen.

The Collect.

O Lord, we beseche thee fauourably to heare the praiers of thy people, that we whiche are iustly punished for our offences: may be mercifully deliuered by thy goodnes, for the glory of thy name, through Jesu Christ our sauiour, who liueth and reigneth. &c.

The Epistle.

1. Cor. ix.

FOrceyue ye not, howe that they whiche runne in a course, runne all, but one receiueth the reward? So runne that ye may obtayne: Euery man that proueth masteries, abstaineth from all thinges. And they do it to obtain a crowne that shal perishe, but we to obtaine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing. So fyght

fight I, not as one that beatith the aire: but I tame my body, & bring it into subjection, lest by any meanis it come to passe that whin I have preached to othir, I my selfe should bee a castaway.

The Gospell.

The kingdome of heaven is like vnto a man that is an housholder, which went out early in the morning to hire Labourers into his vineyard. And whin the agreement was made with the Labourers for a penny a day, he sent them into his vineyard. And he went out about the third houre, and saw othir standing idle in the market place, and said vnto them: Go ye allso into the vineyard, and whatsoever is right, I will give you. And they went their way. Againe he went out about the vi. & ix. houre, and did likewise. And about the xi. houre he went out, and found othir standing idle, and said vnto them: why stand ye here all the day idle? they said vnto him: because no man hath hired vs. He saith vnto them: Go ye allso into the vineyard, & whatsoever is right, that shall ye receive. So whin even was come, the Lord of the vyneyard said vnto his steward: call the Labourers and give them their hire, beginning at the last vntill the first. And whin they did come, that came about the xi. houre, they received every man a penny. But whin the first came allso, they supposed that they should have received more, & they likewise received every man a penny. And whin they had received it, they murmured against the good man of the house, saying: these last have wrought but one houre, and thou hast made them equall with vs, which have born the burthin & heat of the day. But he answered vnto one of them and said: Freind, I do the no wrong, didst not thou agree with me for a penny? Take that thine is, & go thy way: I will give vnto thy last, even as vnto the. Is it not lawfull for me to do as me lyst in with mine owne goods? Is thine eye evill because I am good? So the last shall be first, & the first, shall be last. For many be called, but few be chosin.

Mat. xx.

At the Communion.

The sunday called Sexagesima

Domini est terra. Psal. xxiiii.

The yearth is the Lords & all that therein is the compasse of the world & they that dwelle therin. For he hath founded it vpon the seas, and prepared it vpon the flouds.

Who shall ascend into the hill of the Lord? or who shall rise vp in his holy place?

Even he that hath clean handes & a pure heart: and that hath not lift vp his mind vnto vanity, nor sworne to deceive his neighboure.

He shall receive the blessing from the Lord & righteousnes from the God of his salvation.

This is the generation of them that seek him, even of them that seeke thy face, O Iacob.

Lift vp your heades (O ye gates) and be ye lift vp ye everlasting doores, & the King of glory shall come in.

Who is this King of glory? it is the Lord, strong & mighty: even the Lord mighty in battell.

Lift vp your heades (O ye gates) and be ye lift vp ye everlasting doores, & the King of glory shall come in.

Who is this King of glory? even the Lord of hosts, he is the King of glory.

Glory be to the &c. As it was in the &c.

The Collect.

Lord God, which seest that we put not our trust in anie thing that we do; mercifully grant that by thy power we may be defended against all adversity, through Iesus Christ our Lord.

The Epistle.

ii. Cor. xi.

Ye suffer fooles gladly, seeing yee your selves are wise. For ye suffer if a man bring you into bondage, if a man devour, if a man take, if a man exalt himself, if a man smite you on the face. I speak as concerning rebuke, as though we had been weake in this behalfe. Howbeit, wherein soever any man dare be bold (I speak foolishly) I dare be bold also. They are Hebrues, even so am I. They are Israelites, even so am I. They are

are the seede of Abraham, euen so am I. They are the ministers of Christe, (I speake as a foole) I am more: In labours more aboundaunt: In stripes aboue measure: In prison more plenteously: In death ofte: Of the Iewes fiue tymes receiued I xl. stripes saue one: Thrise was I beaten with rods: I was once stoned: I suffered thrise shipwracke: Night and daye haue I been in the depe sea. In iorneyng often: in parels of waters: in parels of robbers: in ieopardyes of myne owne nacion: in ieopardyes among the heathen: in parels in the cytie: in parels in wyldernes: in parels in the sea: in parels among false brethren: in labour and trauayle: in watchynges often: in hunger and thyrst: in fastinges often: in cold and nakednes: beside the thinges which outwardly happen vnto me, I am combred dayly, and do care for al congregacions. Who is weake, and I am not weake? who is offended, and I burne not? If I muste nedes boast, I wil boast of the thinges that concerne myne infirmities. The God & father of our Lorde Iesus Christ, whiche is blessed for euermore, knoweth that I lye not.

The Gospell.

When much people were gathered together, & were come to hym out of all cyties, he spake by a similitude. The sower went out to sowe his seed: and as he sowed, some fell by the way side, and it was troden doune, and the foules of the ayre deuoured it vp. And some fel on stones, and assone as it was sprong vp, it withered away, because it lacked moistnes. And some fell among thornes, and the thornes sprāg vp with it & choked it. And some fel on good ground, and sprang vp and bare frute an hundreth folde. And as he sayed these thinges, he cryed: he that hath eares to heare, let hym heare. And his disciples asked hym, sayyng: what maner of similitude is this? And he sayed: vnto you it is geuen to knowe the secretes of the kingdome of God: but to other by parables, that whē they see, they should not see, & when they heare, they should not vnderstand. The parable is this: The seed is the worde of god: those that are beside the way, are they that heare: then cometh the deuyll and taketh away the worde out of their Luc. viii.

heartes, leste they should beleue and be saued. They on the stones, are they whiche when they here, receyue the word with ioye: & these haue no rotes, which for a while beleue, & in time of temptacion go awaye. And that whiche fell among thornes, are they which when they haue heard, go furth, and are choked with cares and ryches, and voluptuous lyuing, and bring furth no fruite. That which fell in the good ground, are they whiche with a pure and good hearte, heare the worde and kepe it, and bryng furth fruit through patience.

The sonday called Quinquagesima.

Iudica me domine. psal. xxvi.

BE thou my iudge, O Lorde, for I haue walked innocently: my trust hath been also in the Lord, therfore shall I not fal.

Examine me, O Lord, and proue me: trye out my raynes and my heart.

For thy louing kindnes is before mine eyes: and I wyll walke in thy trueth.

I haue not dwelt with vayne persons: neither wyll I haue felowshyp with the deceiptfull.

I haue hated the congregacion of the wycked: and will not syt among the vngodly.

I wyll washe my handes in innocency, O Lorde: and so wyll I go to thyne alter.

That I maye shewe the voyce of thankesgeuyng: and tell of all thy wonderous workes.

Lorde, I haue loued the habytacyon of thy house: and the place where thyne honour dwelleth.

O shut not vp my soule with the synners: nor my lyfe with the bloudthursty.

In whose handes is wickednes: and their ryght hand is full of gyftes.

But as for me I will walke innocently: O Lorde deliuer me, and be mercyfull vnto me.

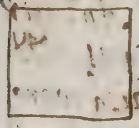
My foote standeth ryghte: I wyll prayse the Lorde in the congregacions.

Glory be to the father. &c.

As it was in the beginning. &c.

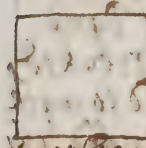
The

The Collect.



Lord which dost teach vs, that all our domes without charity ar nothing worth: send thy holy Ghost, & powr into our hearts that most excellent gift of charity, the verie bond of peace & all vertues, without the which, whosoevr liveth is counted dead befor thē: Graunt this, for thy only son Iesus Christs sakē.

The Epistle.



Though I speak with tongues of men & of Angells, and have no Love, I am even as sounding brasse or as a tinckling cymball. And though I could prophesy, & understand all secretes, & all knowledge: yea, if I have all faith, so that I could move mountains out of their places, & yet have no Love, I am nothing. And though I bestow all my goods to feed the poore, & though I gave my bodie even that I burned, & yet have no love, it profiteth me nothing. Love suffereth long, & is courteous: Love envieth not, Love doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not provoked to anger, thinketh none evill, rejoiceth not in iniquitie: But rejoiceth in the truth, Suffereth all things, believeth all things, hopeth all things, endureth all things. Though that prophesying fail, either tongues cease, or knowledge vanish away, yet love falleth never away. For our knowledge is vnperfect, and our prophesying is vnperfect: but when that which is perfect is come, then that which is vnperfect shall be done away. When I was a child, I spake as a childe: I vnderstood as a child: I imagined as a child. But as soon as I was a man, I put away childishnes. Now we see in a glasse, even in a darke speaking: but then shall we see face to face. Now I know vnperfectly: But then shall I know even as I am known. Now abideth faith, hope & Love, even these three: but the chiefest of them is Love. i. Cor. xiii.

The Ghospell.

Iesus tooke vnto him the twelve, & said vnto them: Behold we go vp to Ierusalem, & all shall be fulfilled, that are written by the prophets of the son of man. For he shall be delivered vnto the gentiles, & shall be mocked & despitefully intreated and spitted on. Luc. xviii.

spitted on. And when they have scourged him they will putt him to death, & the iii. day he shall rise againe. And they vnderstood none of these things. And this saying was hidd from them, so that they perceived not the things which were spoken. And it came to passe that as he was come nigh vnto Hiericó, a certaine blind man sate by the hye way side begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Jesus of Nazareth passed by. And he cryed, saying: Jesu, thou son of David, have mercie on me. And they which went before rebuked him, that he should hold his peace. But he cryed so much the more: thou son of David have mercie on me. And Jesus stood still & commaunded him to be brought vnto him: And when he was come neere, he asked him saying: what wilt thou that I do vnto thee? & he said, Lord, that I may receive my sight. And Jesus said vnto him: receive thy sight, thy faith hath saved thee. And immediately he received his sight, & followed him praising God. And all the people, when they saw it, gave praise vnto God.

¶ The first day of Lent, commonly called Ashwednesday.

Dñe ne. ps. vi.

Lord rebuke mee not in thine indignation: neither chasten mee in thy displeasure.

Have mercy vppon me, o Lord, for I am weake: o Lord heale me, for my bones are vexed.

My soule also is sore troubled: but Lord how long wilt thou punish me?

Turne thee o Lord & deliver my soule: oh save me for thy mercyes sake.

For in death no man remembreth thee: And who will give thee thanks in the pitt.

I am wearie of my groning, every night wash I my bed: and water my couch with teares.

My beauty is gone for very trouble: and worne away because of all mine enimyes.

Away from me all ye that worke vanity: for ỹ Lord hath hard the voice of my weping.

The Lord

The Lorde hath heard my peticion: the Lorde wyll receiue my praier.

All myne enemies shalbe confounded and sore vexed: they shalbe turned backe and put to shame sodainly.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

ALmyghtie and euerlasting God, which hatest nothing that thou haste made, and doest forgeue the synnes of al them that be penitent: Create and make in vs newe and contrite heartes, that wee worthely lamenting our sinnes, and knowlegyng oure wretchednes, maye obtayne of thee, the God of all mercye, perfecte remyssion and forgeuenes, through Jesus Christ.

The Epistle.

TUrne you vnto me with al your heartes, with fasting, wepyng and mournyng: rente youre heartes, and not your clothes. Turne you vnto the Lorde your God, for he is gracious and mercyful, long suffering, and of greate compassion, and ready to pardon wickednes. Then (no doubt) he also shall turne and forgeue: and after his chastenyng he shall let your increase remaine for meate and drynke offerynges vnto the Lorde your God. Blowe out with the trompet in Sion, proclaime a fastyng, call the congregacion, and gather the people together: warne the congregacion, gather the elders, bring the childrē and suck-
...gether. Let the bridgrome go furth of his cham-
...ride out of her closet. Let the priestes serue the
...e the Porche and the alter, weping and say-
...e, O Lorde, be fauorable vnto thy people:
...ge bee brought to suche confusion, leste
... therof. Wherfore should they saye a-
...ere is nowe they' God:

Ioel.ii.

The Gospell.

...t sadde as the Hipocrites are, for
...y' faces that it may appeare vn-
... they fast. Verely I say vnto you,
... But thou, when thou fastest,

Math.vi.

annoynte thyne head, and washe thy face, that it appeare not vnto men howe that thou fastest, but vnto thy father whyche is in secrete: and thy father which seeth in secrete, shal reward thee openly. Laye not vp for your selues treasure vpō earth, where the rust and moth doth corrupt, and where theues breake through and steale. But laye vp for you treasures in heauen, where neither rust nor moth doth corrupt, & where theues do not breake through nor steale. For where your treasure is, there wil your heartes be also.

¶ The first Sondaye in Lent.

Beati quorum psal. xxxii.

BLessed is he, whose vnryghteousnes is forgeuen: and whose synne is couered.

Blessed is the man, vnto whome the lorde imputeth no sine: and in whose spirite there is no guile.

For while I helde my tongue: my bones consumed awaye thorough my dayely complaynyng,

For thy hande is heauy vpon me both day and night: and my moysture is lyke the drought in Somer.

I wyl knowlage my synne vnto thee: and myne vnrighteousnes haue I not hyd.

I sayd, I wyll confesse my synnes vnto the Lorde: and so thou forgauest the wyckednes of my synne.

For this shall euery one that is godly, make his prayer vnto thee, in a tyme when thou maiest bee found: but in the great water floudes, they shall not come nye hym.

Thou art a place to hyde me in, thou shalt preserue me from trouble: thou shalt compasse me about with songes of deliueraunce.

I wyll enforme thee and teache thee in the
thou shalt go: and I wyll guyde thee with
Be not ye lyke horse and Mule, which
standyng: whose mouthes muste be hold
bridle, leste they fall vpon thee.

Great plagues remaine for the vnge
teth his trust in the Lorde, merry emb
side.

Be glad, O ye righteous, and reioy
be ioyfull all ye that are true of heart.

Glory be to the father, and to the sonne: and to the holy ghoste.

As it was in the beginning, and is now, and euer shalbe: worlde without ende. Amen.

The Collect.

O Lorde, whiche for oure sake dyddeste faste forty dayes and fourtye nightes: Geue vs grace to vse suche abstinence, that our flesshe beyng subdued to the spirite, wee maye euer obeye thy Godlye motions, in righteousnes and true holynes, to thy honour and glorye: whiche lyueste and reigneste. &c.

The Epistle.

WE as helpers exhort you, that ye receiue not the grace of god in vain. For he saieth: I haue heard thee in a time accepted: and in the daye of saluacion haue I succoured thee. Beholde, nowe is that accepted tyme: beholde nowe is that day of saluacion. Let vs geue no occasion of euill, that in oure office be found no faute, but in all thynges let vs behaue our selues as the ministers of God: In much patience, in afflictions, in necessities, in anguishes, in stripes, in prisõmẽtes, in strifes: in labours, in watchinges, in fastynges, in pureines, in knowledge, in long sufferyng, in kyndnes, in the holy goste, in loue vnfayned, in the worde of trueth, in the power of God: by the armour of righteousnes of the ryghte hande and on the left: by honoure and dyshonoure: by euill reporte and good reporte: as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and beholde we lyue: as chastened and not kylled: as sorowing and yet alwaye mery: as poore and yet make many ryche: as hauyng nothyng, and yet possessyng all thynges. ii. Cor. vi.

The Gospell

THen was Jesus led awaye of the spirite into wyldernesse, to be tempted of the deuyll. And when he had fasted fourty daies and fourty nightes, he was at the laste an hungred. And when the tempter Math. iiii.

came

came to hym, he said: yf thou be the sonne of God, commaund that these stones be made bread. But he aunswered and said: it is written, man shal not liue by bread only, but by euery word that procedeth out of the mouth of god. Then the deuyll taketh hym vp into the holy cytye, and setteth hym on a pynacle of the temple, and sayeth vnto hym: if thou be the sonne of God, cast thy selfe doune headlong. For it is wrytten: he shall geue hys Aungels charge ouer thee, and with their handes they shall holde thee vp, lest at any tyme thou dashe thy foote agaynst a stone. And Jesus said vnto him: it is written againe: Thou shalt not tempt the Lorde thy God. Againe, the deuyll taketh hym vp into an exceding hygh mountaine, and sheweth him al the kyngdomes, of the worlde, and the glory of them, and sayeth vnto hym: all these wyll I geue thee, if thou wylt fall downe and worship me. Then saieth Jesus vnto him: Auoide Sathan, for it is written: Thou shalt worship the Lorde thy God, and him onely shalt thou serue. Then the deuyll leaueth hym, and beholde, the Aungels came and ministred vnto hym.

The seconde Sonday.

De profundis. psal. cxxx.

Out of the depe haue I called vnto thee, O Lorde: Lorde heare my voyce.

Oh let thine eares consider well: the voice of my complaynte.

If thou Lorde wylt be extreme to marke what is done amysse: Oh Lorde, who may abyde it?

For there is mercy with the: therfore shalt thou be feared.

I looke for the Lorde, my soule doth wayte for him: in his worde is my trust.

My soule flyeth vnto the Lorde, before the morning watche: I saye, before the morning watche.

O Jsrael trust in the Lorde, for with the Lorde there is mercy: and with hym is plenteous redemption.

And he shall redeme Jsraell: from all hys synnes.

Glory be to the father, and to the sonne. &c.

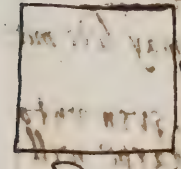
As it was in the begynnyng. &c.

The

The Collect.

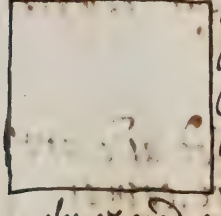
Almighty God which dost see that we have no power of our selves to help our selves: keep thou us both outwardly in our bodyes, & inwardly in our soules, that we may be defended from all adversityes, which may happen to the body, & from all evill thoughts which may assault & hurt the soule: through Jesus Christ. &c.

The Epistle.



I beseech you Brethren, & exhort you by ỹ Lord Jesus, that ye increase more & more, even as ye have received of us, how ye ought to walk & to please God. For ye know what commandments we gave you by our Lord Jesus Christ. For this is the will of God, even your holines, that yee should abstaine from fornication & that every one of you should know how to keep his vessell in holines & honour & not in the lust of concupiscence as doo the heathen, which know not God: that no man oppresse & defraud his brother in bargaining: Because that the Lord is the avenger of all such things, as we told you before & testifyed. For God hath not called us vnto vnclennes, but vnto holines. He therfore that despiseth, despiseth not man, but God, which hath sent his holy spirit among you. i. Thes. iiii.

The Ghospell.

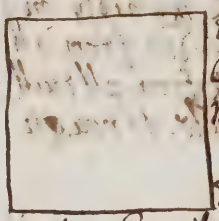


Jesus went thence & departed into ỹ coastes of Tyre & Sidon: And behold a woman of Canaan (which came out of the same coastes) cryed vnto him, saying: Have mercy on me O Lord, thou son of David: My daughter is pitiously vexed with a devill. But he answered her nothing at all. And his disciples came & besought him, saying: Send her away, for she cryeth after us. But he answered & said: it is not mete to take the childrens bread, & cast it to dogges. She answered & said: Truth Lord, for the dogges eat of the crommes, which fall from their Masters table. Then Jesus answered & said vnto her: O woman, great is thy Faith, be it vnto Mar. xv.

it vnto thē, even as thou wilt. And her daughter was made whole even at the same time.

ℭ The third Sunday.

Iudica me. Psal. xliii.



ive sentence with mē O God: & defend my cause against the vngodly people: Oh deliver mee from the deceitfull & wicked man.

For thou art the God of my strength, why hast thou put mē from thē? And why go I so heavily, while the enemy oppresseth mē?

Oh send out thy light & thy truth, that they may lede mē: and bring mee vnto thy hill, & to thy dwelling.

And that I may go vnto the aultare of God, even vnto the God of my ioy & gladnesse: And vpon the harpe will I give thanke vnto thē (O God) my God.

Why art thou so heavy (oh my soule?) & why art thou so disquieted within mē?

O put thy trust in God: for I will yet geve him thanks, which is the help of my countenance & my God.

Glory be to the Father, & to the son: & to the. &c.

As it was in the beginning, is now. &c. etmin.

The Collect.

ee beseech thē allmighty God, loke vpon the hearty desires of thy humble servants: & stretch furth thē right hand of thy Majesty, to be our defence against all our enemyes: thorow Jesus Christ our Lorde.

The Epistle.

ee you the followers of God, as deare children, and walke in Love, even as Christ loved vs, & gave himself for vs, an offering, & a sacrifice of a swist savour to God. As for fornication and all vncleannesse, or covetousnesse, let it not be once named among you, as it becommeth saintes: or filthinesse, or foolish talking, or jesting, which are not comely,

which are not comely, but rather geuyng of thankes. For this ye knowe, that no whoremonger, either vncleane person, or couetous person (whiche is a worshipper of images) hath any inherytaunce in the kingdome of Christ and of God. Let no man deceiue you with vayne wordes. For because of such thynges, commeth the wrath of God vpon the childrē of disobedience. Be not ye therfore companions of them. Ye were sometime darcknes, but now are ye light in the Lord: walke as children of light, for the fruite of the spirite consisteth in al goodnes, and ryghteousnes, & truth. Accepte that which is pleasing vnto the Lorde, and haue no felowshyp with the vnfruitful workes of darcknes, but rather rebuke them. For it is a shame euen to name those thinges, which are done of them in secrete: but all thinges when they are brought forth by the lyght are manifest. For whatsoeuer is manyfest, the same is lyght: wherfore he sayeth: awake thou that slepest, and stande vp from death, and Christe shall geue thee light.

The Gospell.

IEsus was casting out a deuyl that was dome. And when he had cast out the deuyl, the dome spake, and the people wondered. But some of them sayd: he casteth out deuils through Belzebub the chiefe of the deuils. And other tempted hym, and required of hym a signe from heauen. But he knowyng they^r thoughtes, sayd vnto them: Euery kyngdome deuyded agaynst it selfe, is desolate: and one house doth fall vpon another. If Sathan also be deuyded agaynst hymselfe, howe shall hys kyngdome endure? Because ye saye that I caste out deuyls throughe Belzebub. If I by the helpe of Belzebub caste out deuyls, by whose helpe do your children caste them oute? Therfore shall they be youre iudges. But if I with the fynger of God caste out deuyls, no doute the kyngdome of God is come vpon you. When a strong man armed watcheth hys house, the thynges that he possesseth are in peace. But when a strōger then he commeth vpon hym, & ouercometh him, he taketh from hym al his harnes (wherin he trusted) and deuideth hys goodes. He that is not with me, is agaynst me. And he that gathereth Luke. xi.

reth not with me, scattreth abrode. When the vncleane spirite is gone out of a man, he walketh throughe drye places, sekyng reste. And when he fyndeth none, he sayth: I wil returne agayne into my house whence I came out. And whē he cometh, he findeth it swept and garnished. Then goeth he and taketh to him. vii. other spirites worse thē himselfe: and they enter in & dwel there. And the end of that man is worse thē the begynning. And it fortuned that as he spake these thinges, a certayne womā of the company lyft vp her voyce, and sayde vnto hym: happy is the wombe that bare thee, & the pappes which gaue thee sucke. But he sayd: yea, happy are they that heare the worde of God and kepe it.

¶ The. iiii. Sonday.

Deus noster refugium. psal. xlvi.

GOd is oure hope and strength: a very presente helpe in trouble.

Therfore will not we feare, though the earth be moued: and though the hylles be caryed into the myddest of the sea.

Though the waters therof rage and swell: and though the mountaynes shake at the tempest of the same.

The ryuers of the floude therof shall make glad the citie of God: the holy place of the tabernacle of the moste highest.

God is in the myddest of her, therfore shall she not be remoued: God shall helpe her, and that ryght early.

The heathen make muche a doe, and the kyngdomes are moued: but God hath shewed his voice, and the earth shall mealte awaye.

The Lorde of hostes is with vs: the God of Jacob is our refuge.

O come hither, and beholde the workes of the Lorde: what destruccion he hath brought vpon the earth.

He maketh warres to ceasse in al the worlde: he breaketh the bowe, and knappeth the speare in sunder, and burneth the Chariotes in the fyre.

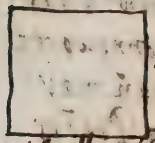
Be styll then, and knowe that I am God: I wylbe exalted among the heathen, and I wylbe exalted in the earth.

The Lorde of hostes is with vs, the God of Jacob is our defence.

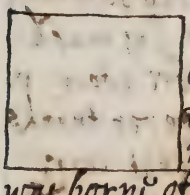
Glory be to the. &c. As it was in the begynning. &c.

The

The Collect.

 raunt we beseech the allmighty God, that we which for our evill deeds ar worthily punished: by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.

The Epistle.

 ell me (ye that desire to be vnder the Law) do ye not hear of the Law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. Yea & he which was borne of the bondwoman, was borne after the flesh: But he which was borne of the free woman, was borne by promes: which things ar spoken by an allegory. For these ar two testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, & bordereth upon the city, which is now called Hierusalem, & is in bondage with her children. But Hierusalem which is above, is free, which is the mother of vs all. For it is written: rejoice thou barren, that bearest no children, breake furth & cry, thou that travailest not. For the desolate hath many moe children then she which hath an husband. Brethren, we ar after Isaac the children of promes. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: even so it is now. Nevertheles, what saith the scripture? Putt away the bond woman, & her son: For the son of the bondwoman shall not be heire with the son of the freewoman. So then Brethren, we ar not children of the bond woman, but of the freewoman. Galat. iiii.

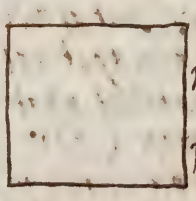
The Gospell.

esus departed over the sea of Galile, which is the sea of Tiberias, & a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went vp into a mountaine & there he sat with his disciples. And Easter a feast of the Jewes was nie. When Jesus then lift vp his eyes, & saw a great company come vnto him, he saide Iohn. vi.

said vnto Philip: whence shall we buy bread, that these may eate? This he said to prove him: for he himselfe knew what he would do. Philip answered him: two hundred pennyworth of bread are not sufficient for them, that every man may take a little. One of his disciples (Andrew, Symon Peters brother) saith vnto him: there is a lad here which hath .v. barly loaves and .ii. fishes: but what are they emong so many? And Jesus said make the people sitt downe. There was much grasse in the place: so the men sat downe, in nombre about .v. M. And Jesus toke the bread, & when he had geven thanks he gave to the disciples, & the disciples to them that were set downe: and likewise of the fishes as much as they would. When they had eaten inough, he said vnto his disciples: Gather vp the broken meat that remaineth, that nothing be lost. And they gathered it together, & filled twelve baskets with the broken meat of the five barly loaves: which broken meat remained vnto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said: This is of a truth the same prophett that should come into the world.

The .v. Sunday.

Deus in Nomi: Psal. liiii.



Save mee O God for thy names sake: & avenge mee in thy strength.

Heare my prayer O God: & hearken vnto ye words of my mouth.

For strangers are risen vp against mee: & Tyrants (which have not God before their eyes) seeke after my soule.

Behold God is my helper: the Lord is with them that vphold my soule.

He shall reward evill vnto mine enemyes: destroy thou them in thy truth.

An offring of free heart will I geve thee, & praise thy name O Lord: because it is so comfortable.

For he hath delivered mee out of all my trouble: & mine eye hath seen his desire vpon mine enemyes.

Glory be to ye &c. As it was in the beginning. &c.

The

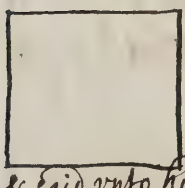
The Collect.

ee beseech thee almighty God, mercifully to looke vpon thy people: that by thy great goodnesse they may be governed & preserved euermore, both in body & soule through Iesus Christ our Lord.

The Epistle.

hrist being an high Priest of good things to come, came by a greater & a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goates & calves, but by his awne blood he entred in once into the holy place, & found eternall redemption. For if the blood of oxen & of goates & the ashes of a young kowe, when it was sprinkled, purifieth the vncleane as touching the purifying of the flesh: How much more shall the bloud of Christ (which through the eternall spirit, offered himselfe without spott to God) purge your conscience from dedd workes, for to serve the living God? And for this cause he is the mediator of the new testament, that thorow death, which chanced for the redemption of those transgressions that were vnder the first testament, they which are called, might receive the promise of eternall inheritance. Heb. xi.

The Gospell.



Which of you can rebuke me of sin? If I say y truth, why do yee not believe me? he that is of God heareth Gods words: yee therfore heare them not, because yee are not of God. Then answered y Iewes & said vnto him; Say we not well that thou art a Samaritane & hast the devill? Iesus answered, I have not the Devill: but I honour my Father, & yee have dishonoured me. I seke not mine awne praise: there is one that seeketh & judgeth. Verely, verely, I say vnto you: if a man kepe my saying, he shall never se death. Then said the Iewes vnto him: now know we that thou hast the devill. Abraham is ded, & the Prophets, & thou sayest: if a man kepe my saying, he shall never tast of death. Art thou greater then our Father Abraham, which is ded, & the Prophets are dedde: whom makest thou thy selfe? Iesus answered, if I honour my selfe, mine honour is nothing. It is my Father that honoureth John. viii.

nourith me, which ye say is your God: & yet ye have not knowen him: but I know him: & if I say I know him not, I shall be a lyar like vnto you. But I know him & keep his saying. Your Father Abraham was glad to see my day; & he saw it & reioyced. Then sayed the Iewes vnto him. Thou art not yet .l. yeare old, & hast thou seen Abraham? Iesus said vnto them; verily verily, I say vnto you: Ere Abraham was borne I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, & went out of the Temple.

¶ The Sunday next before Easter.

Exaudi Deus. Psal. lxi.

Eare my crying, o God: geve eare vnto my prayer.

From the ends of the earth will I call vnto thee: when my heart is in heavinesse.

Oh sett mee vp vpon the rock that is higher then I; for thou hast been my hope, & a strong tower for me against the enemy.

I will dwell in thy Tabernacle for ever: & my trust shallbee vnder the covering of thy wings.

For thou o Lord hast heard my desires: & hast given an heritage vnto those that feare thy name.

Thou shalt grant the King a long life: that his yeares may endure throwout all generations.

He shall dwell before God for ever: O prepare thy loving mercy & faithfullnesse, that they may preserve him.

So will I allway sing praise vnto thy name: that I may daily performe my vowes.

Glory be to the Father, & to &c.

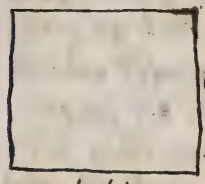
As it was in the beginning. &c.

The Collect.

Almighty & everlasting God, which of thy tender love toward man, hast sent our saviour Iesus Christ, to take vpon him our flesh, & to suffer death vpon the crosse, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, & be made partakers of his Resurrection; through the same Iesus Christ our Lord.

The Epistle

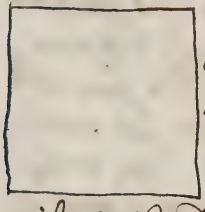
The Epistle.



Philip. ii.

Let the same mind be in you, that was also in Christ Jesu: which when he was in the shape of God, thought it no robbery to be equall with God: nevertheless he made himself of no reputation, taking on him the shape of a servant & became like unto men, & was found in his apparrell as a man, & he humbled himself & became obedient to the death, even the death of the Crosse. Wherfore, God hath also exalted him on high, & geven him a name which is above all names: that in ye name of Jesus every knee should bow, both of things in heaven & things in earth, & things under the earth, & that all tongues should confesse that Jesus Christ is the Lord unto the praise of God the Father.

The Ghospell.



Math. xxvi.

And it came to passe, when Jesus had finished all these sayings, he sayd unto his disciples: ye know that after two dayes shall be easter, & the son of man shalbe delivered over to be crucifyed. Then assembled together the chiefe Preists, & the scribes & the elders of the People unto the Palace of ye hie Preist (which was called Caiphas) & held a councell that they might take Jesus by subtelty, & kyll him. But they said: not on ye holy day, least there be an uproare among the people.

When Jesus was in Bethany in the house of Simon the Leper there came unto him a woman having an alablaster box of precious ointment, & powred it on his head, as he sate at ye boord. But when his disciples saw it they had indignation saying: whereto serveth this waste? This ointment might have been well sold & given to the poore. When Jesus understood that, he said unto them: Why trouble ye ye woman? for she hath wrote a good work upon me. For ye have the poore allwayes with you: but me ye shall not have allwaies. And in that she hath cast this ointment on my body, she did it to bury me. Verely I say unto you, whereosoever this Gospell shall be preached in all the world, there shall also this that she hath done be told for a memoriall of

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her. Then one of the twelve (wch was called Judas Iscariot) went unto the Chiefe Preists & said unto them, what will ye give mee, & I will deliver him unto you? & they appointed unto him xxx peices of silver. And from that time forth he sought opportunity to betray him. The first day of swete bread, the disciples came to Jesus, saying to him, where wilt thou that we prepare for thee to eat the passeover? And he sayd Go into the City, to such a man, & say unto him, the Master saith my time is at hand. I will kepe my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, & they made ready the Passeover. When the Even was come he sate downe with the xii. And as he did eat he said: Verely I say unto you, that one of you shall betray mee. And they were exceeding sorrowfull, & began every one of them to say unto him. Lord, is it I? He answered & said, He that dippeth his hand with mee in the dish, the same shall betray mee. The Son of man truly goeth as it is written of him: but woe unto that man, by whom the Son of man is betrayed. It had been good for that man if he had not been borne. Then Judas wch betrayed him answered & said: Master is it I? He said unto him, thou hast said, & when they were eating, Jesus tooke bread, & when he had given thankes, he brake it, & gave it to the disciples, & sayed: Take, eat, this is my Body. And he toke the cup, & thanked, & gave it them, saying: Drink yee all of this: For this is my bloud (which is of the new Testament) that is shed for many for the remission of sins. But I say unto you I will not drink hencefurth of this fruit of ye vine tree, until that day when I shall drink it new with you in my Fathers kingdome. And when they had sayd grace, they went out unto Mount Olivet. Then said Jesus unto them: all ye shall be offended because of mee this night. For it is written, I will smite the shepheard, & the sheep of ye flock shalbe scattered abroad: but after I am ryse again, I will go before you into Galile. Peter answered & said unto him: though all men be offended because of thee, yet will I not be offended. Jesus said unto him: Verely I say unto thee, that in this same night before the Cock crow, thou shalt deny mee thrise.

Peter

Peter said unto him, yea though I should dye with thee, yet will I not deny thee. likewise also said all the disciples. Then cam Jesus with them unto a Farm place which is called Gethsemane & said unto his disciples: Sit ye here while I go & pray yonder. And he took with him Peter & ye two sons of Zebedee, and began to waxe sorrowfull & heavy. Then said Jesus unto them. My soule is heavy even unto the death. Tarry ye here & watch with me. And he went a little farther & fell flatt on his face, & prayed, saying: O my Father if it be possible, let this cup passe from me: nevertheless, not as I will; but as thou wilt. And he came unto the disciples & found them aslepe, & said unto Peter, what, could ye not watch with me one houre? watch & pray, that ye entre not into temptacion: the spirit is willing, but ye flesh is weake. He went away one again & prayed saying: O my Father, if thy cup may not passe away from me except I drink of it, thy will be fulfilled. & he came & found them aslepe again, for their eyes were heavy. And he left them & went again & prayed the third time, saying ye same words. Then cometh he to his disciples, & said unto them. Slepe on now & take your rest. Behold the houre is at hand & ye son of man is betrayed into ye hands of sinners. Rise let us be going, behold he is at hand that doth betray me. While he yet spake: lo, Judas one of ye number of ye xii. came, and with him a great multitude with swoordes & staves sent from the chiefe preists & elders of ye people. But he that betrayed him gave them a token, saying: whomsoever I kysse, the same is he, hold him fast. And forthwith he came to Jesu, & said, hayle Master, & kyssed him. And Jesus said unto him: friend, wherefore art thou come? Then came they & layd hands on Jesus, & took him. And behold one of them which were with Jesus stretched out his hand & drew his swoord, & strooke a servant of ye hye Preist, & smote of his eare. Then said Jesus unto him, put up thy swoord into the sheath, for all they that take ye swoord, shall perish with ye swoord. Thinkest thou that I cannot now pray to my Father, & he shall geve me even now more then xii. Legions of Angells? But how then shall ye scriptures be fulfilled? For thus it must be. In ye same houre said Jesus to ye multitude: ye be come out as

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were to a thefe with swords & staves, for to take me. I
sate daily with you teaching in the Temple, & ye took me not
But all thys is done that ye scriptures of ye prophets might
be fulfilled. Then all ye Disciples forsoke him & fled. And
they toke Jesus & led him to ye hyghe Preist, where
ye Scribes & ye Elders were assembled. But Peter followed
him afar off unto ye Preists palace: & went in & sate with
ye Disciples to see the end. The chefe Preists & Elders and
all ye Councell sought false witnesse against Jesus for to
put him to death: but found none, yea when many false
witnesses came yet found they none. At ye last came two
false witnesses & sayd: This felow said, I am able to destroy
ye Temple of God: & to build it againe in three dayes. And
ye chefe Preist arose & said unto him, Answerest thou nothing?
why do these bear witnesse against thee? But Jesus held his
peace. And the chefe Preist answered & said unto him. I
charge thee by ye living God that thou tell us, whether thou
bee Christ the Son of God. Jesus said unto him, Thou hast said.
Nevertheless I say unto you, hereafter ye shall see the Son of
man sitting on the right hand of power, & coming in ye cloudes
of ye sky. Then ye hyghe Preist rent his clothes saying: he
hath spoken blasphemy: what need we of any more witnesses?
Behold now you have heard his blasphemy: what think ye? They
answered & said, he is worthy to dye. Then did they spyt
in his face, & buffetted him with fists, & other smot him on ye
face with ye palmes of their hands, saying: tell us thou Christ
who is he that smote thee? Peter sate without in ye Palace
& a damosel came to him saying: Thou also wast with Jesus
of Galilee: but he denied before them all saying, I wot not
what thou sayest. When he was gone out into ye porch, another
wench saw him & said unto them that were there. This felow
was also with Jesus of Nazareth. And againe he denyed
with an othe saying: I do not know the man. After a while
came unto him they that stood by, & said unto Peter: Surely
thou art even one of them, for thy speech bewrayeth thee.
Then began he to curse & to forsware that he knew not ye man.
And immediately the Cock crew. And Peter remembred the
word of

word of Jesu which said unto him: before the cock crow, thou shalt deny me thryse: & he went out & wept bitterly. When the morning was come, all the chiefe Preists & the elders of the people held a counsail against Jesus to put him to death & brought him bound, & delivered him unto Pontius Pilate the Deputie. Then Judas (which had betrayed him) seing that he was condemned, repented himselfe, & brought again the .xxx. plates of silver to ye chiefe preists & elders, saying: I have sinned betraying the innocent bloud. And they said what is that to us? see thou to that. And he cast downe ye silver plates in the Temple & departed, & went & hanged himselfe. And the chief Preist toke ye silver plates & said: It is not lawfull for to put them into the treasure, because it is the price of bloud. And they toke counsail & bought with them a potters feild to bury strangers in. Wherfore the feild is called Haceldama, that is, the feilde of bloud, vntill this day. Then was fulfilled that which was spoken by Jeremy the Prophet, saying: and they toke thirty silver plates, the price of him that was valued, whom they bought of ye children of Israel, & gave them for ye potters feilde, as the Lord appointed me. Jesus stode before the Deputy, & ye Deputy asked him saying: Art thou a King of ye Jewes? Jesus said unto him, thou saiest. And when he was accused of the chief Preists & elders, he answered nothing. Then said Pilate unto him: hearest thou not how many witnesses they lay against thee? And he answered him to never a word: insomuch that the deputy marveiled greatly. At ye feast the deputy was wont to deliver unto the people a prisoner, whom they would desire. He had then a notable Prisoner called Barrabas. Therfore, when they were gathered together, Pilate said, whether wil ye that I geve lose vnto you Barrabas or Jesus which is called Christ? for he knew that for envy they had delivered him. When he was set downe to geve judgment his wife sent vnto him saying: have thou nothing to do with that just man, for I have suffered many things this day in my slepe because of him. But the chiefe Preist & Elders per-

Math. xxvii.

suaded

fuaded the people that they should ask Barabbas & destroy Jesus. The deputy answered & said unto them: whether of the twain will ye that I let lose unto you? they said Barrabas. Pilate said unto them, what shall I do then with Jesus which is called Christ? They all said unto him, let him be crucified. The deputy said, what evill hath he doné? But they cryed the more saying, let him be crucified. When Pilate saw that he could prevaile nothing, but that more buisines was made, he toke water & washed his hands before ye People, saying I am innocent of ye bloud of this just person, ye shal se. Then answered all ye people & said, his bloud be on us & on our children. Then let he Barrabas lose unto them, & skourged Jesus, & delivered him to be crucified. Then ye Soldiers of ye Deputy toke Jesus into ye common hall, & gathered unto him all the Companie: & they stripped him, & put on him a purple robe, & platted a crowne of thornes, & putt it upon his head, & a Rede in his right hand, & bowed ye knee before him, & mocked him saying: haile King of ye Jues: & when they had spit upon him, they toke the rede & smote him on ye head. And after that they had mocked him they toke ye robe of him again, & put his owne raiment on him & led him away to crucifie him. And as they came out, they found a man of Cirin, named Simon, him they compelled to beare his Crosse. And they came unto the place which is called Golgatha, that is to say, a place of dead mens skulls, & gave him vinegre to drink mingled with gal. And when he had tasted thereof, he would not drink. When they had crucified him, they parted his garments, & did cast lotte: that it might be fulfilled which was spoken by the prophet: they parted my garments among them & upon my vesture did they cast lotte. And they sate & watched him there, & set up over his head the cause of his death written: This is Jesus the King of the Jues. Then were there ii. theves crucified with him, one on ye right hand & another on ye left. They that passed by railed him wagging their heads & saying: thou that destroyest ye Temple of God, & buildest it in three dayes save thy selfe. If thou be the son of God come down from ye Crosse.

Likewise

Likewise also the high Priests mocking him with ye Scribes & Elders, said: He saved other, himselfe he cannot save. If he be ye King of Israel, let him now come down from the Crosse & we will beleive in him. He trusted in God, let him deliver him now if he will have him, for he said: I am ye son of God. The theves also which were crucified with him cast the same in his teth. From the sixt hower there was darkness over all ye land vntill ye ninth hower. And about ye ninth howr Jesus cryed with a loud voice saying: Eli, Eli, lamasabathany, that is to say: My God, my God, why hast thou forsaken me? Some of them that stood there when they hard that, said: This man calleth for Helias. And straitway one of them ran & toke a spunge, & when he had filled it with vinegre, he put it on a reed & gave him to drinke. Other said let be, let us se whether Helias wil come & deliver him. Jesus, when he had cryed again with a loud voice, yeelded up the ghost. And behold ye veil of ye Temple did rent in two parts from ye top to ye bottom, & ye earth did quake, & ye stones rent, & graves did open, & many bodies of Saints which slept arose & went out of ye graves after his resurrection, & came into ye holy city, & appeared vnto many.

When ye Centurion & they that were with him watching Jesus saw ye earth quake & those things which happened, they feared greatly saying: Truly, this was ye son of God. And many women were there beholding him afar off, which followed Jesus from Galile, ministring vnto him. Among which was Marie Magdalene, & Marie the mother of James & Joses, & ye mother of Zebedees children.

☾ Monday before Easter.

The Epistle.

WHat is he this, that cometh from Edom with red cloathes from Bosra? (which is so costly cloth) and comith in so mightily with all his strength? I am he that teacheth righteousnes & am of power to help. Wherfore then is thy clothing red, & thy rayment like his that treadeth in ye wine prese? I have trodden ye prese my selfe alone, and of all people there is not one with me. This will I tread downe mine Esaie. LXiii.

mine enemies in my wrath & set my feet vpon them in mine in=
dignation: And their blood shall be spring my clothes, & so will
I stain all my raiment. For ye day of vengeaunce is assigned in
my heart, & the yere when my people shall be delivered is come.
I loked about me, & there was no man to shew me anie helpe. I
marvelled that no man held me vp. Then I held me by mine awne
arme, & my ferventnesse fortified me. And thus will I tread
downe ye people in my wrath, & bath them in my displeasure,
& vpon ye yearth will I lay their strength.

I will declare ye goodnesse of ye Lord, yea & ye praise of ye
Lord for all the he hath geven vs, for ye great good that he
hath done for Israel: which he hath geven them of his awne
favour, & according to ye multitude of his loving kindnesse.
For he said: these no doubt are my people & no shrinking chil=
dren & so he was their saviour. In their trouble he was also
troubled with them, & ye Angell that went furth from his presence
delivered them. Of verie love & kindnesse that he had on them,
he redeemed them. He hath borne them & carried them vp ever
since the world began: But after they provoked him to wrath
& vexed his holy mind, he was their enemy & fought against
them himselfe. Yet remembred Israel the old time of Moses
& his people, saying: where is he that brought them from ye
water of the sea with them that fed his sheep? where is he
that hath geven his holy spirit among them? He led them
by ye right hand of Moses with his glorious arme: dividing
the water before them, whereby he gat himselfe an everlasting
name) he led them in the deepe as an horse is led in ye plain,
that they should not stumble, as a tame beast goeth in the
feld: & the breath geven of God, geveth him rest.

Thus (O God) hast thou led thy people to make thy selfe
a glorious name withall. Look downe them from heaven,
& behold the dwelling place of thy sanctuary & thy glory.
How is it that thy gelousy, thy strength, the multitude
of thy mercies & thy loving kindnesse will not be intreated
of vs? yet art thou our Father. For Abraham kno=
weth vs not, neither is Israell acquainted with vs: But thou
Lord art our father & redeemer, & thy name is everlasting.

O Lord,

O Lord, whirfore hast thou led us out of thy way? whirfore hast thou hardned our harts

on him, wagging their heads, & saying: Vah, thou yt
destroyest the temple & buildest it again in three dayes: save
thy selfe, & come down from the crosse. Lykewise also
mocked him the hye Preistes with the scribes
and sayde: He saved other men, himselfe he cannot save.
Let Christ the King of Israel descend now from the crosse,
that we may see & beleve. And they that were crucified
with him, cast the same in his teeth. And when the sixth houre
was come, darknes came ouer all the earth, until the ninth
houre. And at the ninth houre Jesus cryed with a loud voice
saying: Eloy, Eloy, Lama sabacthany? which is if one inter-
preted: My God my God, why hast thou forsaken me? And some
of them that stood by, when they heare that, sayde: Behold he
calleth for Helias. And one ran & filled a spunge full of
vinegre & put it on a rede & gave him to drinke, saying: Let
him alone, let us see whether Helias will come and take him doun.
But Jesus cryed with a loud voice & gave up the ghost. And
the veile of the Temple rent in peeces, from the top to the
bottome. And when the Centurion (which stood before him)
saw that he so cryed & gave up the ghost, he sayde: truly
this man was the sonne of God. There were also women
a good way of, beholding him: among whom was Mary
Magdalene & Mary the mother of James the lesse & of
Joses, & Mary Salome: (which also when he was in Galile
had followed him, & ministred unto him) & many other
women, which came up with him to Jerusalem. And now
when the even was come (because it was the day of prepa-
ring that goeth before the Sabboth) Joseph of the citie of
Aramathie, a noble counsaylor, which also looked for the
kingdome of God, came & went in boldly unto Pilate & begged
of him the bodie of Jesu. And Pilate marveiled that he
was already dead, and called unto him the Centurion, and
asked of him, whether he had been any while dead. And
when he knew the truth of the Centurion, he gave the bodie to
Joseph. And he bought a linnin cloth, & toke him doun, and
wrapped him in the linnin cloth, & layed him in a sepulcre that
was hewen out of a rocke, and rolled a stone before the doore of the
sepulcre. And Mary Magdalene & Mary Joses behilde where
he was layde.

Wed=

At the Communion.

Wednesday before Easter.

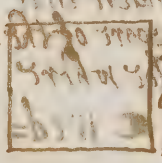
The Epistle.

Heb. ix.

Christ as high priest of things that are to come, by a greater & more perfect tabernacle, not made with hands, neither by the blood of goats & calves, but by his own blood entered once into the holy place, having obtained eternal redemption for us. For if the blood of bulls & goats & the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of him that maketh the testament. For a testament is of force after men are dead, otherwise it is of no strength at all while he that made the testament liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had read every precept unto all the people according to the law, he took the blood of calves & of goats, with water & purple wool & hyssop, & sprinkled both the book & all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle & all the ministering vessels. And almost all things are by the law purged with blood, & without shedding of blood is no remission. It was then necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands (which are the figures of the true) but into heaven itself, now to appear in the sight of God for us: not that he should offer himself often, as the high priest entereth into the holy place every year with strange blood: for then must he often have suffered since the world began. But now once in the end of the world hath he appeared, to put away sin by the offering up of himself. And as it is appointed unto all men once to die, but after this the judgment: even so Christ was once offered to take away the sins of many, & unto them that look for him shall he appear again without sin unto salvation.

The Gospel.

Luc. xxii.



The feast of sweet bread drew nigh, which is called Easter, & the high priests & scribes sought how they might kill him, for they feared the peo-

ple.

ple. Then entred Sathã into Judas, whose surname was Iscarioth (whiche was of the numbre of the .xii.) and he went his waye and commoned with the hye priestes and officers, howe he might betray hym vnto them. And they were glad, and promised to geue hym money. And he consented, and sought oportunitie to betraye him vnto them, whẽ the people were away. Then came the daye of swete breade, when of necessitie passeouer must be offred. And he sent Peter and John, saying: goe & prepare vs the passeouer, that we may eate. They sayed vnto him: where wylt thou that we prepare? And he sayed vnto them: beholde, when ye entre into the citie, there shal a manne meete you bearing a pitcher of water, him folowe into the same house that he entreth in, and ye shall saye vnto the good man of the house: the maister sayeth vnto thee: where is the geast chambre where I shall eate the passeouer with my disciples? And he shall shewe you a great parlour paued: there make ready. And they wente and founde as he had sayed vnto them, & they made ready the passeouer. And when the houre was come, he sate downe, and the .xii. Apostles with him. And he sayd vnto them: I haue inwardly desired to eate this passeouer with you, before that I suffre. For I saye vnto you: henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes, and said: Take this, and deuide it among you. For I say vnto you: I wil not drinke of the fruite of the vine, vntill the kingdome of God come. And he toke bread, & when he had geuẽ thankes, he brake it, and gaue vnto them, saying: This is my body, which is geuen for you: This do in the remembraunce of me. Lykewyse also when he had supped, he tooke the cuppe, saying: This cup is the newe testamente in my bloude, whiche is shed for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truly the sonne of manne goeth as it is appoynted: but woe vnto that manne, by whom he is betrayed. And they began to enquire among themselues, whiche of them it was that should do it. And there was a striefe among them, whiche of them shoulde seme to be greatest. And he sayde vnto them: the kinges of nations reigne ouer them, & they that haue authoritie vpon them, are called gracious Lordes: but ye shal not be so.

But he that is greatest among you, shalbe as the yonger, and he that is chiefe shalbe as he that doth minister. For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they which haue bydde with me in my temptations. And I appoynte vnto you a kyngdome, as my father hath appointed to me, that ye may eate and drynke at my table in my kingdome, and sit on seates, iudgyng the .xii. tribes of Israel. And the Lorde sayd: Simon, Simon behold, Sathan hath desired to sift you, as it were wheat: But I haue prayed for thee, that thy fayth fayle not. And whē thou art conuerted, strength thy brethren. And he sayd vnto hym: Lorde I am ready to go with thee into prison, and to death. And he sayd: I tell thee Peter, the Cocke shall not krowe this daye, tyll thou haue thrise denied that thou knowest me. And he sayde vnto them: when I sēt you without wallet, and scrip, and shoes, lacked ye any thyng? And they sayd, no. Then sayd he vnto them: but now he that hath a wallet, let hym take it vp, and likewise his scrip. And he that hath no sweord, let hym sell his coate and by one. For I say vnto you, that yet thesame whiche is written, must be perfourmed in me: euen among the wicked was he reputed: For those thinges whiche are written of me haue an ende. And they sayed: Lord, behold, here are .ii. swordes: and he sayd vnto them: it is ynough. And he came out, and wēt (as he was wont) to Mount Oliuete. And the disciples folowed hym. And when he came to the place, he sayde vnto them: pray, leste ye fall into temptation. And he gate hymselfe from them about a stones cast, and kneled downe and prayed, saying: Father, yf thou wilt, remoue this cup from me: Neuertheless, not my will, but thyne be fulfilled. And there appeared an Aungel vnto him from heauen, coumforting hym. And he was in an agony and prayed the longer: and hys sweate was lyke droppes of bloud, tricklyng downe to the ground. And whē he arose from prayer, and was come to his disciples, he founde them sleping for heauinesse, and he sayed vnto them: why slepe ye? Ryse and praye, leste ye fall into temptation. Whyle he yet spake, behold, there came a companye, and he that was called Judas, one of the .xii.,

went

went before thē, and preased nye vnto Jesus, to kisse him. But Jesus sayd vnto him: Judas, betrayest thou the sōne of man with a kisse? When they whiche were about hym sawe what would followe, they sayde vnto him: Lord, shal we smyte with the sweorde? And one of them smote a seruaunt of the hye priest, and stroke of his ryght eare. Jesus answered and sayd: suffre ye thus farre forth. And when he touched his eare, he healed hym. Then Jesus sayd vnto the hye priestes, and rulers of the temple, & the elders, whiche were come to him: Ye be come out as vnto a theefe, with swordes and staues. When I was dayly with you in the temple, ye stretched forth no handes againste me: but this is euen your very houre, and the power of darkenes. Then toke they hym & led hym, & brought him to the hye priestes house. But Peter followed a farre of. And when they had kindled a fyer in the middes of the palace, and were sette downe together: Peter also sate downe among them. But when one of the wenches beheelde hym, as he sate by the fyer (and loked vpon him) she sayed: this same felow was also with him. And he denied him, saying: woman, I knowe hym not. And after a lytle whyle, another sawe him, and sayd: thou art also of them. And Peter sayd: man, I am not. And about the space of an houre after, an other affirmed, saying: verely, this felowe was with him also, for he is of Galile. And Peter sayed: man, I wot not what thou sayest. And immediately whyle he yet spake, the Cocke krewe. And the Lorde turned backe and loked vpon Peter. And Peter remēbred the worde of the Lord, howe he had said vnto him: before the Cocke krowe, thou shalt deny me thryse: and Peter went out and wept bitterly. And the men that tooke Jesus mocked hym, and smote him: and when they had blindfolded him, they stroke him on the face, and asked hym, saying: Arede, who is it that smote thee? And many other thynges despitefully sayde they agaynst hym. And assone as it was daye, the Elders of the people, and the hye priestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christe? tell vs. And he sayed vnto them: yf I tell you ye will not beleue me, and yf I aske you, you will not answere me, nor let me goe: hereafter shall the sonne of man sit on the right hande of the power of God.

Then sayed they all: Art thou then the sonne of God? he sayde: Ye saye that I am. And they sayed: what nede we of any further witnes? for we oure selues haue heard of his owne mouth.

¶ At Euēsong. The first lesson. Lamenta. i. vnto the ende.

¶ Thurlday before Easter.

¶ At Mattins. The first lesson. Lamenta. ii. vnto the ende.

The Epistle.

1. Cor. xi. His I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For first of al, whē ye come together in the congregatiō: I heare that there is diſcencion among you, and I partly beleue it. For there must be sectes among you, that they which are perfect amōg you, may be knowen. When ye come together therfore into one place, the Lordes supper cannot bee eaten, for euery man beginneth afore to eate his owne supper. And one is hungry, & another is dronken. Haue ye not houses to eate and drynke in? dispise ye the congregacion of God, and shame them that haue not? what shal I saye vnto you? shall I praise you? In this I praise you not. That whiche I deliuered vnto you, I receyued of the Lorde. For the Lorde Iesus, the same night in whiche he was betrayed, tooke bread: and when he had geuen thankes, he brake it, & sayd: Take ye & eate, this is my body, whiche is broken for you. This doe ye in the remembraunce of me. After the same maner also, he toke the cup whē supper was done, saying: this cup is the newe testament in my bloud. This doe, as oft as ye drynke it, in remembraunce of me. For as often as ye shall eate this bread, and drinke this cuppe, ye shall shewe the Lordes death tyll he come. Wherfore, whosoeuer shall eate of this bread, or drinke of the cuppe of the Lorde vnworthely, shalbe giltie of the bodye and bloud of the Lorde. But let a man examin himselfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drynketh vnworthely, eateth and drinketh his owne damnation, because he maketh no differēce of the Lordes

body.

body. For this cause many are weake & sicke among you, and many slepe. For if we had iudged our selfes, we should not haue been iudged. But when we are iudged of the Lorde, we are chastened, that we should not be damned with the worlde. Wherfore my brethren, when ye come together to eate tary one for an other: If any man hongre, let him eate at home, that ye come not together vnto condemnation. Other thynges will I set in ordre when I come.

The Gospell.

The whole multitude of them arose, and led hym vnto Pylate. And they began to accuse hym, saying: we found this felowe peruertyng the people, and forbyddyng to paye tribute to Cesar: saying that he is Christ a king. And Pilate apposed him, saying: art thou the king of the Iewes? he answered him & sayed: thou sayest it. Then sayed Pilate to the hye priestes & to the people: I fynd no faut in this man. And they were the more fierce, saying: he moueth the people, teachig throughout all Jury, and began at Galile, euen to this place. Whē Pilate heard mencion of Galile, he asked whether the mā were of Galile. And assone as he knewe that he belonged vnto Herodes iurisdiction, he sente him to Herode, whiche was also at Jerusalē at that time. And when Herode saw Jesus, he was exceedyng glad, for he was desirous to see him of a long season, because he had heard many thynges of him, & he trusted to haue seen some miracle done by him. Then he questioned with him many woordes. But he answered him nothing. The hye priestes and Scribes stode furth & accused him straightly. And Herode with his men of warre, despised him. And when he had mocked him, he arayed him in whyte clothing, and sent him again to Pylate. And thesame daye Pylate and Herode were made frendes together. For before they were at variance. And Pylate called together the hye priestes, and the rulers, and the people, and sayd vnto them: ye haue brought this man vnto me, as one that peruerteth the people: and behold, I examine him before you, and finde no faute in this man of those thynges wherof ye accuse hym, no nor yet Herode: For I sent you vnto him, and loe, nothing worthy of death Luc. xxiii.

is done vnto him: I wil therfore chasten him, and let him
loose. For of necessitie he must haue let one loose vnto them
at that feast. And all the people cryed atonce, saying: a-
waye with him, and deliuer vs Barrabas: (whiche for a-
certayne insurrection made in the citie, and for a murther,
was cast in prison.) Pilate spake againe vnto thē, willing
to let Jesus loose. But they cryed, saying: crucifye him,
crucifye him. He sayed vnto them the thirde time: what e-
uill hath he done? I finde no cause of death in him: I will
therfore chasten him, and let him go. And they cryed with
loude voyces, requiring that he myght be crucified. And
the voyces of them and of the hye priestes preuailed. And
Pilate gaue sentence that it should be as they required, &
he let loose vnto them him that (for insurrection and mur-
ther) was cast into prison, whom they had desired: & he de-
liuered to them Jesus, to do with him what they would.
And as they led him awaye, they caught one Symon of
Ciren comming out of the field: and on him layde they the
crosse, that he myght beare it after Jesus. And there follo-
wed him a great company of people, and of women, which
bewailed and lamented him. But Jesus turned backe vn-
to them, and sayed: ye daughters of Jerusalem, wepe not
for me: but wepe for your selfes and for your children. For
behold, the dayes will come, in the whiche they shall saye:
Happy are the baren, & the wombes that neuer bare, and
the pappes whiche neuer gaue sucke. Then shall they be-
gyn to say to the mountaines, fall on vs: and to the hylles,
couer vs. For if they do this in a grene tree, what shall be
done in the dry? And there were two euill doers led with
him to be slaine. And after that they wer come to the place
(whithe is called Caluarie) there they crucified hym and
the euill doers, one on the right hand, and the other on the
left. Then sayd Jesus: father forgeue them, for they wote
not what they do. And they parted his rayment and cast
lottes. And the people stoode and beheld. And the rulers
mocked him with them, saying: he saued other men, lette
him saue himselfe yf he be very Christe the cholen of God.
The souldiers also mocked him, and came and offred him
vineger, and sayd: if thou be the kyng of the Jewes, saue
thy selfe. And a superscription was writtē ouer him, with
letters

letters of Greke, and Latin, and Hebrue: This is the king of the Iewes. And one of the euil doers whiche were hanged, railed on him, saying: If thou be Christe saue thy selfe and vs. But the other answered and rebuked him, saying: feareste thou not God, seyng thou art in the same damnacion: we are righteously punished, for we receyue accordyng to our dedes: but this mā hath done nothing amysse. And he sayd vnto Iesus: Lorde, remembre me when thou comest into thy kyngdome. And Iesus sayd vnto him: verely I say vnto thee: to day shalt thou be with me in Paradise. And it was about the .vi. houre: and there was darkenesse ouer all the earth, vntill the .ix. houre, and the Sonne was darkened. And the vayle of the temple did rent, euen through the middes. And when Iesus had cryed with a loude voyce, he sayed: Father, into thy handes I commend my spirite. And when he thus had sayed, he gaue vp the goste. When the Centurion sawe what had happened, he glorified God, saying: verely, this was a righteous man. And all the people that came together to that syght, and saw the thinges which had happened, smote their brestes and returned. And all his acquaintaunce, and the women that folowed him from Galile, stode a farre of, beholdyng these thynges. And beholde there was a man named Ioseph a counsailor, and he was a good man and a iust: the same had not consented to the counsaile and dede of them, whiche was of Aramathia, a citie of the Iewes, whiche same also waited for the kingdome of God: he wente vnto Pylate and begged the body of Iesus, and tooke it downe, and wrapped it in a lynnen clothe, and layde it in a sepulchre that was hewen in stone, wherin neuer man before had been layde. And that daye was the preparyng of the Sabboth, and the Sabboth drue on. The women that folowed after, whiche had come with him from Galile, beheelde the sepulchre, and howe his bodye was layde. And they returned, and prepared swete Odours & oyntmentes: But rested on the Sabboth daye, accordyng to the commaundemente.

At Euensong.

The first lesson Lamenta. iii. vnto the ende.

At the Communion.

On good Fryday.

At Mattyns.

The first lesson. Gen. xxii. vnto the ende.

The Collect.

ALmyghtie God, we beseche thee graciously to behold this thy famely: for the whiche oure Lorde Jesus Christe was contented to be betrayed, and geuen vp into the handes of wicked men, and to suffer death vpon the crosse: who liueth and reigneth. &c.

At the Communion.

Deus, deus meus. psal. xxii.

MY God, my God (loke vpon me:) why hast thou forsake me, and art so farre from my health, and from the wordes of my complainte?

O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

And thou continuest holy: O thou worship of Israel.

Our fathers hoped in thee, they trusted in thee: and thou diddest deliuer them.

They called vpon thee, and were holped: they put their trust in thee, and were not confounded.

But as for me, I am a worme and no manne: a very scorne of men, and the out cast of the people.

All they that see me, laugh me to scorne: they shote out their lippes, and shake the head, saying.

He trusted in God that he would deliuer hym: let hym deliuer him if he will haue him

But thou arte he that tooke me out of my mothers wombe: thou waste my hope when I hanged yet vpon my mothers brestes.

I haue been left vnto thee euer sence I was borne: thou art my God, euen from my mothers wombe.

O, goe not from me, for trouble is here at hande: and there is none to helpe me.

Many Oxen are come about me: fatte Bulles of Basan close me in on euery syde.

They

They gape vpon me with their mouthes: as it were a rampyng and roaryng Lyon.

I am powred out lyke water, and all my bones are out of ioynt: my heart also in the middes of my body, is euen lyke melting waxe.

My strength is dryed vp lyke a potsherd, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

For (many) dogges are come about me: and the counsaile of the wicked lay siege against me.

They pearced my handes and my feete: I may tell al my bones, they stande staring and loking vpon me.

They part my garmentes among them: and cast lottes vpon my vesture.

But be not thou farre from me, O Lorde: thou art my succour, haste thee to helpe me.

Deliuer my soule from the sworde: my derlyng from the power of the dogge.

Saue me from the Lyons mouth: thou hast heard me also from among the hornes of the Unicornes.

I wil declare thy name vnto my brethren: in the middes of the congregacion will I prayse thee.

O prayse the Lorde, ye that feare hym: magnifie hym all ye of the sede of Jacob, and feare ye hym all ye sede of Israel.

For he hath not despised nor abhorred the lowe estate of the poore: he hath not hid his face from him, but when he called vnto him, he heard him.

My praise is of thee in the great congregacō: my vowes will I performe in the sight of them that feare him.

The poore shall eate & be satisfied: they that seke after the Lorde shall praise him, your heart shall liue for euer.

All the endes of the worlde shall remembre themselues and be turned vnto the Lorde: and all the kynreds of the nations shall worshyp before him.

For the kingdome is the Lordes: and he is the gouernour among the people.

All suche as be fatte vpon earth: haue eaten and worshipped.

All they that go downe into the dust, shall kneele before him:

him: and no man hath quickened his owne soule.

My seede shall serue hym: they shalbe counted vnto the Lorde for a generacion.

They shall come, and the heauens shall declare hys righteousnes: vnto a people that shalbe borne, whome the Lorde hath made.

Glory be to the father. &c.

As it was in the beginnyng. &c.

¶ After the .ii. Collectes at the Communion, shall be sayed these .ii. Collectes folowyng.

The Collect.

ALmyghty and euerlastyng God, by whose spirite the whole body of the Churche is gouerned & sanctified: receiue our supplications and prayers, which we offre before thee for all estates of men in thy holy congregacion, that euery membre of the same, in his vocacion and ministerye, may truly and godly serue thee: through our Lorde Jesus Christe.

MErcifull God, who haste made al men, and hatest nothyng that thou haste made, nor wouldest the death of a synner, but rather that he should be cõuerted and liue: haue mercy vpon all Jewes, Turkes, Infidels, and Heretikes, and take from thẽ all ignorannce, hardnes of heart, and contempt of thy word: And so fetche them home, blessed Lorde, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one folde, vnder one shepeherde, Jesus Christe our Lorde: who lyueth and reigneth. &c.

The Epistle.

Hebr. x.

THe lawe (whiche hath but a shadowe of good thynges to come, and not the very fashion of thinges themselues) can neuer with those sacrifices, whiche they offre yere by yere contynually, make the commers therunto perfite. For would not then those sacrifices haue ceased to haue been offred, because that the offerers once purged, should haue had nomore conscience of synnes? Neuertheless, in those sacrifices is there mencion made of synnes euery yeare. For the bloud of Oxen and of Goates cannot take awaye

sinnes.

sinnes. Wherfore, whē he commeth into the world, he sayeth: Sacrifice & offering thou wouldest not haue, but a body hast thou ordayned me. Burnt offeringes also for sinne haste thou not allowed. Then sayed I: loe, I am here. In the beginning of the booke it is wrytten of me, that I should do thy will, O God. Aboue, when he sayth, Sacrifice and offeryng, & burnt sacrifices, and synne offeringes, thou wouldest not haue, neither haste thou allowed them (whiche yet are offered by the lawe) then sayed he: loe, I am here to do thy will, O God: he taketh away the first to establishe the later, by the whiche will, we are made holy, euen by the offering of the body of Jesu Christ once for all. And euery priest is ready dayly ministring and offeryng often times one maner of Oblation, which can neuer take away synnes. But this man, after he hath offered one sacrifice for sinnes, is set downe for euer on the ryght hande of God, and from henceforth tarieth tyll his foes be made his foote stoole. For with one offeryng hath he made perfect for euer, them that are sanctified. The holy goste hymselfe also beareth vs record, euen when he told before: This is the testament that I will make vnto them: After those dayes (sayth the Lord) I will put my lawes in their hartes, and in their myndes will I write them, & their sinnes and iniquities will I remembre nomore. And where remission of these thynges is, there is nomore offeryng for sinne. Seeyng therfore brethren, that by the meanes of the bloud of Jesu, we haue libertie to entre into the holy place, by the newe and liuyng waye, which he hath prepared for vs, through the vayle (that is to say, by his flesshe:) And seeing also that we haue an hye priest which is ruler ouer the house of God, let vs drawe nye with a true heart in a sure fayth, sprinkeled in our hearts from an euil conscience, and washed in our bodyes with pure water: Let vs kepe the profession of our hope, without wauering for he is faythfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue and to good workes, not forsakyng the felowship that wee haue among our selues, as the maner of some is: but let vs exhorte one another, and that so muche the more, because we see that the daye draweth nye.

They

The Gospell.

Iohn. xviii.

When Jesus had spoken these wordes, he wēt furth with his disciples ouer the broke Cedron, where was a garden, into the whiche he entred with his disciples. Judas also which betrayed him, knewe the place: for Jesus oft times resorted thither with his disciples. Judas then after he had receyued a bende of men (and ministers of the hye priestes & Pharisei) came thyther with Lanterns, and fyerbrādes, and weapons. And Jesus knowing all thinges that should come on him, wēt furth, and sayd vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus sayeth vnto them. I am he. Judas also which betrayed him, stode with thē. Assone then as he had sayd vnto them, I am he, they went backewarde, & fell to the grounde. Then asked he them agayne: whom seke ye? They sayed: Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. If ye seke me therfore, let these goe theyr way: that the saying might be fulfilled which he spake. Of thē which thou gauest me, haue I not lost one. Then Simon Peter hauing a sworde, drew it, and smote the hye priestes seruaunt, and cut of his right eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter, put vp thy sweord into the sheath: shall I not drinke of the cup whiche my father hathe geuen me? Then the companye and the captayne, and the ministers of the Jewes, tooke Jesus and bound hym, and led hym away to Anna first: for he was father in lawe to Cayphas, whiche was the hye priest the same yere. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one man shoulde dye for the people. And Simon Peter folowed Jesus, and so dyd an other disciple: that disciple was knowen to the hye priest, and wente in with Jesus into the palace of the hye priest. But Peter stode at the doore without. Then wente out that other disciple (whiche was knowen to the hye priest) and spake to the damosell that kepte the doore, and brought in Peter. Then sayde the damosell that kepte the doore vnto Peter: Art not thou also one of this mannes disciples? he saied: I am not. The seruauntes and ministers stode there, whiche

which had made a fire of coales: for it was cold, and they warmed themselves. Peter allso stood among them & warmed himselfe. The hy Preist then aksed Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in the world. I ever taught in the Synagoge, and in the temple, whither all the Jewes have resorted, and in secret have I said nothing. Why askest thou me? Ask them which heard me what I said unto them. Behold they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying: Answerest thou the hy Preist so? Jesus answered him: If I have evill spoken, beare witnesse of the evill: But if I have well spoken, why smitest thou me? And Annas sent him bound unto Cayphas the hy Preist. Symon Peter stood & warmed himself. Then said they unto him: Art not thou allso one of his disciples? He denied it, & said: I am not. One of the servants of the hy Preist (his cosin whose eare Peter smote off) sayed unto him: Did not I see thee in the garden with him? Peter therfore denied again: and immediately the cock crew. Then led they Jesus from Cayphas unto the hall of judgment. It was in the morning: and they themselves went not into the judgment hall, least they should be defiled, but that they might eat the Passover. Pilate then went out to them & said: What accusation bring you against this man? They answered, & said unto him: If he were not an evill doer, we would not have delivered him unto thee. Then said Pilate unto them: take yee him, & judge him after your own Law. The Jewes therfore sayd unto him: It is not lawfull for us to put any man to death: that the words of Jesus might be fullfilled, which he spake, signifying what death he should dye. Then Pilate entred into the judgment Hall againe, and called Jesus, and said unto him: Art thou the King of the Jewes? Jesus answered: Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered: Am I a Jew? Thine own nation & hy Preists have delivered thee unto me: what hast thou done? Jesus answered: my kingdome is not of this world: if my kingdome were of this world, then would my ministers surely fight that I should not be delivered to the Jewes: but now is my kingdome not from hence. Pilate therfore sayd unto him: art

thou

thou a King then? Iesus answered: thou sayest that I am a King. For this cause was I borne, & for this cause came I into this world, that I should bare witnes vnto the truth. Euery one that is of the truth, heareth my voice. Pilate said vnto him, what thing is truth? And when he had said this, he went out again vnto the Iewes, & saith vnto them: I find in him no cause at all. Ye have a custome, that I should deliver you one loose at Easter: will ye then that I loose vnto you the King of the Iewes? Then cried they all again saying: Not him, but Barabbas: the same Barabbas was a murtherer. Then Pilate took Iesus

Iohn. xix.

therfore & scourged him. And the soldiers wound a crowne of thornes, & put it on his head. And they did on him a purple garment, & came vnto him & said: hayle King of the Iewes, & they smote him on the face. Pilate went forth again & saith vnto them: behold I bring him forth to you, that ye may know that I find no fault in him. Then came Iesus forth, wearing a crown of thornes and a robe of purple. And he saith vnto them: behold the man. When the hye Priests therfore & ministers saw him, they cried, saying: crucifie him, crucifie him. Pilate saith vnto them: take ye him & crucifie him, for I find no cause in him. The Iewes answered him: we have a law, and by our law he ought to dye, because he made himselfe the Sonne of God. When Pylate heard that saying, he was the more afraid, & went again into the iudgment Hall, & saith vnto Iesus: whence art thou? But Iesus gave him none answer. Then said Pilate vnto him: Speakest thou not vnto me? knowest thou not that I have power to crucifie thee, & have power to loose thee? Iesus answered, thou couldest have no power at all against me, except it were given thee from above. Therfore he that delivered me vnto thee, hath the more sinne. And from thence forth sought Pilate meanes to loose him: but the Iewes cried saying: if thou let him go, thou art not Cesars friend: for whosoever maketh himself a King, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to give sentence in a place that is called the Pavement, but in the Hebrew tongue, Gabbatha. It was the preparinge day of Easter, about the sixth houre. And he saith vnto the Iewes: Behold your King.

They cryed

They cryed, saying: awaye with hym, awaye with hym, crucyfy hym . Pylate sayeth vnto them: shall I crucyfy your kyng? The hye prestes aunswered: we haue no kyng but Cesar. Then deliuered he him vnto thē to be crucified. And they tooke Jesus and ledde hym awaye. And he bare his crosse, and wente furthe into a place whiche is called the place of dead mennes sculles: but in Hebrue Golgotha: where they crucyfyed hym, and two other with hym: on either side one, and Jesus in the middest. And Pilate wrote a tytle and put it on the crosse. The wrytyng was, Jesus of Nazareth kyng of the Jewes. This title read many of the Jewes: for the place where Jesus was crucified, was nie to the citie. And it was written in Hebrue, Greke, and Latin. Then sayed the hye prestes of the Jewes to Pilate: write not kyng of the Jewes, but that he sayed: I am kyng of the Jewes. Pylate aunswered: what I haue written, that haue I written. Thē the souldiers, when thei had crucified Jesus, toke his garmentes and made .iiii. partes, to euery souldiour a parte, and also his coate. The coate was without seme, wrought vpon throughout: They sayed therefore among themselues: let vs not deuyde it, but cast lottes for it, who shall haue it. That the scripture might be fulfilled, saying: They haue parted my raymente among them, and for my coate did they caste lottes. And the souldiours did suche thynges in dede. There stoode by the crosse of Jesus, his mother and his mothers sister Mary, the wyfe of Cleophas, and Mary Magdalene. when Jesus therefore sawe his mother, and the disciple standynge, whom he loued, he saieth vnto his mother: woman, beholde thy sōne. Then sayd he to the disciple: beholde thy mother. And frō that houre the disciple toke hir for hys owne.

After these thynges, Jesus knowing that all thynges were nowe performed, that the scripture might be fulfylled, he saieth: I thirst. So ther stoode a vessel by ful of vineger: therfore they fylled a sponge with vineger, and wounde it aboute with Isope, and put it to his mouth. Assone as Jesus then receyued of the vineger, he sayed: It is finished, and bowed his head and gaue vp the goste . The Jewes therfore, because it was the preparing of the Sabbothe, that the bodyes shoulde not remayne vpon the crosse on the Sabboth day (for that Sabboth day, was an hye daie)

besought Pylate, that their legges myght be broken, and that they might be taken downe. Thē came the souldiours and brake the legges of the firste, and of the other whiche was crucified with hym. But when they came to Jesus, and sawe that he was deade alreadye, they brake not hys legges: but one of the souldiours with a speare thruste him into the side, & forth with came there out bloud and water. And he that sawe it bare recorde, and his recorde is true. And he knoweth that he sayeth true, that ye might beleue also. For these thinges were done that the scripture should be fulfilled: ye shal not breake a bone of hym.
And againe an other scripture sayeth: they shall loke vpon hym, whom they haue pearced. After this, Joseph of Aramathia (whiche was a disciple of Jesus, but secretly for feare of the Jewes) besought Pylate that he myghte take downe the bodye of Jesus. And Pylate gaue hym lycence: He came therfore and tooke the bodye of Jesus. And there came also Nicodemus (whiche at the begynning came to Jesus by night) and brought of Myrre and Aloes mingled together, aboute an hundreth pounde weight. Then tooke they the body of Jesu, and wounde it in linnen clothes with the odoures, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer manne layde: There layde they Jesus therfore, beecause of the preparynge of the Sabbothe of the Jewes, for the Sepulchre was nye at hande.

At Euensong.

¶ The first lesson. Esa. Liii. vnto the ende.

¶ Easter Euen.

At Matyns.

The first lesson. Lamenta. iiii. v. vnto the ende.

At the Communion.

O Lorde

Lord God of my salvation, and unto thee I cry day and night before thee. Let my prayer enter into thy presence: incline thine ear unto my calling. Dñe Deus. Psal. lxxxviii.

For my soule is full of trouble: & my life draweth nye unto hell.

I am counted as one of them that go downe into ye pitt: and I have bin even as a man that hath no strength.

For among the dead, like unto them that be wounded & lie in the grave which be out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pitt in a place of darkenes: even in the deep.

Thine indignation lyeth hard upon me: & thou hast vexed me with all thy stormes.

Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

I am fast in prison: that I cannot get forthe.

My sight faileth for very trouble: Lord I have called dayly upon thee, I have stretched out my hands unto thee.

Dost thou shew wonders emong the dead? or shall ye dead rise up again & praise thee?

Shall thy loving kindnes be shewed in the grave? Or thy faithfulnes in destruction?

Shall thy wonderous works be known in the dark: and thy righteousnes in the land where all things are forgotten?

Unto thee have I cried O Lord: and early shall my prayer come before thee.

Lord why abhorrest thou my soule? & hidest thou thy face from me?

I am in misery & like unto him that is at the point to dye: even from my youth up thy terrors have I suffered with a troubled mind.

Thy wrathfull displeasure goeth over me: and the fear of thee hath undone me.

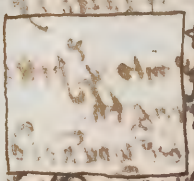
They came round about me dayly like water: and compassed me together on every side.

My lovers & frinds hast thou put away from me: and hid mine

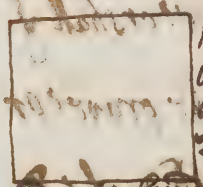
At the Communion.

Hid mine acquaintance out of my sight.
Glory be to the Father &c.
As it was in the beginning &c.

The Epistle.

i. Pet. iii.  ...ur (if the will of God be so) that ye suf-
fer for well doing, than for evill doing. For-
asmuch as Christ hath once suffered for sinne, y
just for the unjust, to bring us to God, & was
killed as pertayning to the flesh: but quickened in the
spirit. In which spirit he also went and preached to y spirits
that were in prison, which sometime had been disobedient, when
the Long suffering of God was once looked for, in the dayes
of Noe, while the Arke was a preparing, wherein a few, y
is to say eight soules were saved by the water, like as Baptisme
also now saveth us: Not the putting away of the filth of the
flesh, but in that a good conscience consenteth to God by the re-
surrection of Jesus Christ, which is on the right hand of God: &
is gone into heaven: Angels, powers & mights subdued unto him.

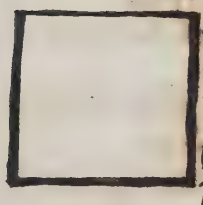
The Gospell.

Math. xxvii.  hen the even was come, there came a rich man
of Aramathia named Joseph, which also was
Jesus disciple. He went unto Pilate & begged
the body of Jesus. Then Pilate commanded the
body to be delivered. And when Joseph had taken y body,
he wrapped it in a clean linnen cloth, & layed it in his new
tombe, which he had hewn out even in the Rock, & rolled a
great stone to the doore of the sepulcre, & departed. And
there was Mary Magdalene, & the other Mary sitting
over against the Sepulchre. The next day that followeth
the day of preparing, the high Priests and Pharisees came
together unto Pilate, saying: Sir, we remember that this
deceiver said while he was yet alive: After three dayes I
will rise again: Commaund therfore that the Sepulcre
be made sure until the third day: Lest his disciples

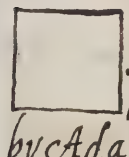
disciples come & steale him away, and say vnto the people, hee is risen from the dead: & the last error shall be worse then the first. Pilate sayd vnto them: ye have the watch, go your way, make it as sure as you can. So they went, & made the sepulcre sure with the watch men, & sealed the stone.

¶ Easter day.

In the Morning before Mattins, the people being assembled in the Church: these Anthemes shall be first solemply sung or sayd.



HRist rising again from the ded, now dieth not. Death from hence furth hath no power vpon him. For in that he dyed, he died but once to put away sin: but in that he liveth, he liveth vnto God. And so likewise, count your selves ded vnto sin, but living vnto God in Christ Jesus our Lord. Alleluya, Alleluya.



hrist is risen again, the first fruits of them that slepe: for seing that by man came death, by man also cummeth the resurrection of the ded: for as by Adam all men do dy, so by Christ all men shall bee restored to life. Alleluya.

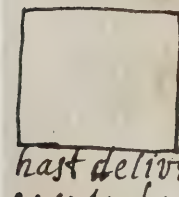
The Preist.

Shew forth to all nations the Glory of God.

The Answer.

And emong all people his wonderfull works.

Let vs pray.



God, who for our redemption didst give thine only begotten Son to the death of the Crosse: and by his glorious resurrection hast delivered vs from the power of our enemy: Grant vs so to dy dayly from sin, that we may evermore live with him in the joy of his resurrection: through the same Christ our Lord. Amen.

Proper

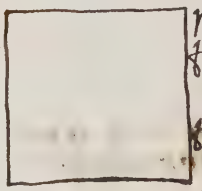
At the Communion.

¶ Proper Psalmes & Lessons.

At Mattins.

Psal. ii. } The first Lesson. Exod. xii. vnto the end.
Psal. lvii. }
Psal. cxi. } The second Lesson. Roma. vi. vnto the end.

At the first Communion.

Conserva me. ps. xvi.  reserve mee o God: for in thee have I put my trust.

O my soule thou hast said vnto thi Lorde: thou art my God, my goods ar nothing vnto thee.

All my delight is vpon thy saints that are in the yearth: and vpon such as excell in virtue.

But thei that run after another God: shall have great trouble.

Their drink offerings of bloud will not I offer: neither make mention of their names within my lippes.

The Lord himselfe is the portion of mine inheritance, & of my cup: thou shalt maintaine my lot.

The lot is fallen vnto mee in a faire ground: yea I have a goodly heritage.

I will thank the Lord for geving mee warning: my reines allso chasten mee in the night season.

I have set God allwayes before mee: for he is on my right hand, therfore I shall not fall.

Wherfore my heart is glad, & my glory rejoiced: my flesh allso shall rest in hope.

For why? Thou shalt not leave my soule in hell: neithir shalt thou suffer thine holy one to see corruption.

Thou shalt shew mee the path of life: In thy presence is fullnesse of joy, and at thy right hand there is pleasure for evermore.

Glory be to the Father, & to y^e^ Son: & to y^e^ holy goost.
As it was in the brginning, & is now: &c. Amen.

The Collect.

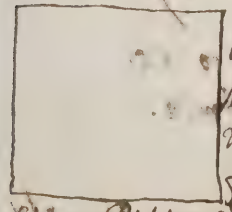
llmighty God, which through thy only Begotten son Jesus Christ, hast ouercome death & opened vnto vs y^e^ gate of Euerlasting life: wee humbly beseech thee, that as by thy speciall grace preven-

preventing vs, thou doest put in our minds good desires, so by thy continuall helpe, wee may bring the same to good effect: Through Iesus Christ our Lord, who liveth and raigneth &c.

The Epistle.

If yee be risen againe with Christ, seeke those things which are above, where Christ sitteth on the right hand of God. Set your affection on heavenly things, & not on yearthly things. For yee are dead, and your life is hid with Christ in God. When soever Christ (which is our Life) shall shew himself, then shall yee also appeare with him in glory. Mortifie therfore your earthly members, fornication, uncleannesse, unnaturall Lust, evill concupiscence, & covetousnesse, which is worshipping of Idolls. For which things sake, the wrath of God vsith to come on the disobedient children, & among whom yee walked sometime when yee lived in them. Coloss. iii.

The Gospell.



The first day of the Sabbothe came Mary Magdalene early (when it was yet darke) vnto the Sepulcre, & saw the stone taken away from the grave. Then she ran & came to Simon Peter, and to the other disciple whom Jesus loved, & saith vnto them: they have taken away the Lord out of the grave, & we cannot tell where they have layed him. Peter therfore went forth, & that other disciple, & came vnto the Sepulcre. They ran both together, & the other disciple outran Peter, and came first to the Sepulcre. And when he had stooped downe, he saw the linnin clothes lying, yet went he not in. Then came Simon Peter following him, & went into the Sepulcre, & saw the linnin clothes lye, & the napkin that was about his head, not lying with the linnin clothes but wrapped together in a place by it selfe. Then went in also that other disciple which came first to the Sepulchre, & he saw and believed. For as yet they knew not the Iohn. xx.

Scripture

Scripture that he should rise againe from death. Then ye disciples went away againe vnto their owne home.

At the second Communion.

Domine quid. Psal. iij.

ord, how are they increased that trouble me? many are they that rise against me.

Many one there be that say of my soule: There is no help for him in his God.

But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

I did call vpon the Lord with my voice: And he heard me out of his holy hill.

I layd me downe & slept. And rose vp againe, for the Lord sustained me.

I will not be afraid of ten thousands of People, that have set themselves against me rounde about.

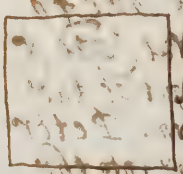
Vp Lord, & help me, O my God: for thou smitest all mine enemyes vpon the cheeke bone, thou hast broken the teeth of the vngodly.

Salvation belongeth vnto the Lord: and thy blessing is vpon thy people.

Glory be to the Father, & to the sonne, & to the holy.

As it was in the beginning, is now, & ever shall be, World without end. Amen.

The Collect.



Almighty Father, which hast given thy only sonne to die for our sinnes, & to rise againe for our justification: Graunt vs so to put away the leaven of malice & wickednesse, that we may alway serve thee in purenesse of living & truth, through Jesus Christ our Lord.

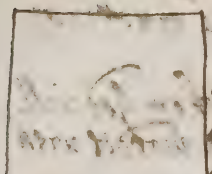
The Epistle.

i. Cor. v.

now yet not that a little leaven sowreth ye whole lump of dow? Pourge therfore the old leaven, ye may bee new dowe, as ye are sweet bread. For Christ our Paschouer is offered vp for vs. Therfore Let vs keep holy day, not with old leaven, neither with leaven of malicious hate & wickednesse: but with ye sweet bread of purenesse & truth.

The

The Gospell.



When the Sabboth was past, Mary Magdalene, and Mary Jacoby, and Salome, brought sweet odours, that they might come & annoint him. And early in the morning, the first day of the Sabboth, they came vnto the Sepulcre, when the sun was risen. And they said among themselves: who shall roll away the stone from the doore of the Sepulcre? And when they loked, they saw how that the stone was rolled away, for it was a verie great one. And they went into the Sepulcre, and saw a young man sitting on the right side, clothed in a long white garment, and they were afraied. And he said vnto them: Be not afraied, ye seeke Jesus of Nazareth which was crucified. He is risen, he is not here: behold the place where they had put him. But go your way, & tell his disciples, and Peter, that he goeth before you into Galile, there shall ye see him, as he said vnto you. And they went out quickly and fled from the Sepulcre, for they trembled, and were amased, neither said they anie thing to anie man, for they were afraid. Mar. xvi.

At Evensong.

Proper Psalms & Lessons.

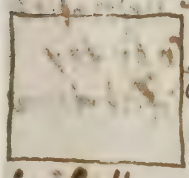
Psal. C. xiij.
Psal. C. xiiij.
Psal. Cxviij. } The second Lesson Acts. ij. vnto the end.

Munday in Easter weeke.

At Mattins.

The second Lesson. Math. xviij. vnto the end.

At the Communion.



My soule truly waiteth still vpon God: For of him cometh my salvation. Nonne deo. Psal. lxviij.

He verely is my strength & my salvation: he is my defence, so that I shall not greatly fall.

How

At the Communion.

How long will yee imagine mischiefe against every man? yee shall bee slaine all the sort of you, yea as a tottering wall shall yee bee, & like a broken hedge.

Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their hart.

Nevertheless, my soule, wait thou still upon God: for my hope is in him.

He truly is my strength & my salvation: He is my defence, so that I shall not fall.

In God is my health & my glory: the rock of my might and in God is my trust.

O put your trust in him allway, yee people: Powre out your harts before him, for God is our hope.

As for the children of men, they are but vain: the children of men are deceitfull upon the weights; they are altogether lighter then vanity it selfe.

O trust not in wrong & robbery, give not your selves vnto vanity: if riches increase, set not your hart vppon them.

God spake once & twice: I have also heard the same that power belongeth vnto God.

And that thou Lord art mercifull: for thou rewardest every man according to his works.

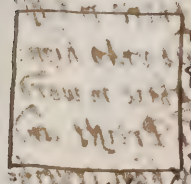
Glory bee to the Father, & to the Son; & to &c.
As it was in the beginning, is now: &c. Amen.

The Collect.

ALmighty God, which through thy only begotten sonne Jesus Christ, hast overcome death, and opened vnto vs the gate of everlasting life: We humbly beseech thee, that as by thy speciall grace preventing vs, thou doest put in our minds good desires, so by thy continuall help, wee may bring the same to good effect, through Jesus Christ our Lord, who liveth & reigneth, &c.

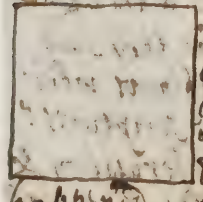
The

The Epistle.



ever opened his mouth, and sayed: of a truth I perceive that there is no respecte of Persons with God, but in all people, he that feareth him & worketh righteousnes is accepted with him. ye know the preaching that God sent vnto the children of Israel preaching peace by Jesus Christ, which is the Lord over all things: which preaching was published throughout all Jury, and began in Galile after the Baptisme which John preached, how God annoynted Jesus of Nazareth with the holy ghost & with power. Which Jesus went about doing good & healing all that were oppressed of the devill, for God was with him. And we are witnesses of all things which he did in the land of the Jewes and at Jerusalem, whom they slew & hanged on tree: him God raised vp the third day, & shewed him openly, not to all the people, but vnto vs witnesses chosen before of God, even to vs which did eate & drink with him after he rose from death. And he commanded vs to preach vnto the people, & to testifie that it is he which was ordained of God to be the iudge of the quicke & dead. To him geve all the Prophets witnes, that through his name, whosoever believeth in him, shall receive remission of sinnes. Acts. x.

The Gospell.



Behold, two of the disciples went that same day to a towne called Emaus, which was from Jerusalem about three score furlonges. & they talked together of all the things that had happened. And it chanced that while they communed together & reasoned: Jesus himself drew nere & went with them. But their eyes were holden that they should not know him. And he sayd vnto them, what maner of communications are these that ye have one to another as ye walk & are sad? And the one of them whose name was Cleophas an- Luk. xxiiii.

phas answered & said vnto him, art thou a stranger in Jerusalē, & hast not knowne the things which have chanced there in these dayes? He said vnto them what things? and they said vnto him: Of Jesus of Nazareth, which was a Prophet, mightie in worde & deede before God & all the people: & how the high Priests, and our rulers delivered him to be condemned to death, & have crucified him. But we trusted that it had been he which should have redeemed Israell. And as touching all these things, to day is even the third day that they were done. Yea & certaine women also of our compayne made vs astonied, which came early vnto the sepulcre & found not his body, & came saying that they had seen a vision of Angells, which said that he was alive. And certaine of them which were with vs, went to the sepulcre, & found it even so as the women had said: but him they saw not. And he said vnto them, O foolish & slow of heart to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, & to enter into his glory? And he began at Moses & all the Prophets & interpreted vnto them in all scriptures, which were written of him. And they drue nye vnto the towne, whither they went vnto. And he made as though he would have gone further. And they constrained him, saying: abide with vs, for it draweth toward night, & the day is far passed. And he went in to tarry with them. And it came to passe as he sate at meat with them, he took bread & blessed it, & brake, & gave it to them. And their eyes were opened, & they knew him, & he vanished out of their sight. And they said betwixt themselves: did not our hearts burne within vs, while he talked with vs by the way, & opened to vs the scriptures? & they rose vp the same houre, & returned to Jerusalem, & found the eleven gathered together, & them that were with them, saying: the Lord is risen indeed, & hath appeared to Simon. And they told what things were done in y way, & how they knew him in breaking of bread.

At Evensong.

The second Lesson. Acts. iii. vnto y end.

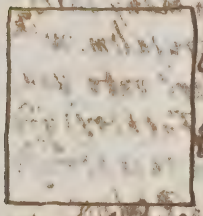
¶ Tuesday in

Tuesday in Easter wyke.

At mattins.

The second Lesson Luk xxiiii. and behold.

At the Communion.



raise the Lord (ye servants): O praise y name of the Lord. Laudate pueri. Psal. Cxiii.

Blessed be the name of the Lord from this time forth for evermore.

The Lord or name is praised from y rising up of the sun, unto the going down of the same.

The Lord is high above all nations: & his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling so high: & yet humbleth himself to behold the things that are in heaven and earth?

He taketh up the simple out of the dust: & lifteth the poor out of the mire.

That he may set him with the Princes: Even with the Princes of his people.

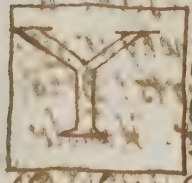
He maketh the barren woman to keep house: & to be a joyfull mother of children.

Glory be to the Father, &c. As it was, &c.

The Collect.

lmighty father, which hast given thy only son to die for our sinnes, & to rise again for our iustification: Grant vs so to put away y leven of malice & wickednes, that we may alway serve thee in puritie of living & truth, throw Jesus Christ our Lord.

The Epistle.



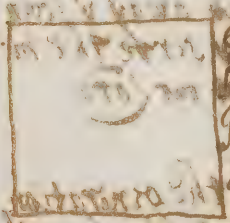
ee men & brethren, children of the generation of Abraham, & whosoever among you feareth God: to you is the word of salvation sent. For the inhabiters of Jerusalem, & their rulers, because they knew him not, nor yet the voices of the Prophets, which are red every Sabboth day, they have fulfilled them in con= Actes xiii.

demning

demning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that was written of him, they took him down from the tree, & put him in a sepulcre. But God raised him again from death the third day. & he was seen many days of them which went with him from Galile to Jerusalem: which are his witnesses vnto the people. And we declare vnto you how that the promise which was made vnto the Fathers, God hath fulfilled vnto their children in that he raised vp Jesus again, even as it is written in the second Psalme: Thou art my son, this day have I begotten thee. As concerning that he raised him vp from death, now no more to return to corruption, he said on this wise: The holy promises made to David will I give faithfully to you. wherein he saith many times: Thou shalt not suffer thine holy one to see corruption. For David after that he had in his time fulfilled the will of God, fell on slepe, & was laid vnto his Fathers, & saw corruption. Be it known vnto you therfore (ye men & brethren) that through this man is preached vnto you the forgevenes of sinnes, & that by him all that believe, are justified from all things, from which ye could not be justified by the law of Moses. Beware therfore lest that fall on you, which is spoken of in the prophets: Behold ye despisers, & wonder, & perish ye: for I do a work in your days, which ye shall not believe, though a man declare it to you.

The Gospell.

Luc. xxiiii.



Even as they stode in the middes of his disciples, and said vnto them, Peace be vnto you. It is I feare not. But they were abashed and afraid & supposed that they had seene a spirit. And he said vnto them: why are ye troubled, & why do thoughts arise in your hearts? Behold my hands & my fete, that it is even I my self. Handle me & see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands

and his

and his fete. And whyle they yet beleued not for ioye, and wondered, he saied vnto them: Haue ye here any meate? And they offered him a pece of a broyled fisshe, and of an honye combe. And he tooke it and did eate before them. And he saied vnto them: these are the wordes whiche I spake vnto you, whyle I was yet with you: That all muste nedes be fulfilled, whiche were written of me in the Lawe of Moses, & in the Prophetes, and in the Psalmes. Then opened he their wittes, that they mighte vnderstande the scriptures, and sayed vnto them: Thus is it written, and thus it behoued Christe to suffer, and to rise againe from death the thirde daye, and that repentaunce and remission of synnes, shoulde bee preached in his name emong all nations, and muste begin at Jerusalem. And ye are witnesses of these thinges.

¶ At euensong.

The seconde lesson. j. Cor. xv. vnto the ende.

¶ The first Sondaye after Easter.

BLessed is the man that feareth the lorde: he hath greate delite in his commaundementes. Beatus vir. Psal. cxii.

His seede shalbee mightie vpon yearthe: the generacion of the faithefull shalbee blessed.

Riches and plenteousnes shalbe in his house: and his righteousnes endureth for euer.

Vnto the Godly there ariseth vp light in the darkenes: he is mercifull, louyng and righteous.

A good man is mercifull and lendeth: and will guyde his wordes with discrecion.

For he shall neuer be moued: and the righteous shalbe had in euerlasting remembraunce.

He will not bee afraied for any euill tydynges: for hys hearte standeth fast, and beleueth in the Lorde.

His hearte is stablished and will not shrinke: vntill he se his desyre vpon his enemies.

He hath sparsed abroade and geue to the poore: and his righteousnes

righteoulnes remaineth for euer, his horne ſhalbee exalted with honor.

The vngod'y ſhall ſe it, and it ſhall greue hym: he ſhall gnaſhe with his teeth and conſume awaye, the deſyre of the vngodly ſhall periſhe.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

Almightie father. &c. As at the ſecond Communion on Eaſter day.

The Epiſtle.

1. Iohn. v.

ALl that is borne of GOD, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is it that ouercommeth the worlde, but he whiche beleueth that Jeſus is the ſonne of God? This Jeſus Chriſt is he that came by water and bloud, not by water onely, but by water and bloud. And it is the ſpirite that beareth witnes, becauſe the ſpirite is truthe. For there are three whiche beare recorde in heauen, the father, the woorde, and the holy Ghoſte, and theſe three are one. And there are three whiche beare recorde in yearth, the ſpirite, and water, and bloud, and theſe. iij. are one. If wee receyue the witnes of menne, the witnes of God is greater. For this is the witnes of God that is greater, whiche he teſtified of his ſonne. He that beleueth on the ſonne of God, hath the witnes in hymſelfe. He that beleueth not God, hath made hym a lier, becauſe he beleueth not the recorde that God gaue of his ſonne. And this is the record, how that God hath geuen vnto vs eternall life, and this lyfe is in his ſonne. He that hath the ſonne, hath lyfe: and he that hath not the ſonne of God, hath not lyfe.

The Goſpell.

Iohn. xx.

THe ſame daye at nyghte, which was the firſte daye of the Sabbothes, whē the dores were ſhut (where the diſciples were aſſembled together, for feare of the Jewes) came Jeſus and ſtode in the middes, and

and saide vnto thē: Peace bee vnto you. And when he had so sayde, he shewed vnto them his handes and his syde. Then were the disciples glad, when they sawe the lorde. Then sayde Jesus to them againe: Peace be vnto you. As my father sente me, euen so sende I you also. And when he had saide those wordes, he breathed on them, and saide vnto them: receyue ye the holy ghoste. Whosoeuers synnes ye remitte, they are remitted vnto them. And whosoeuers synnes ye retaine, they are retained.

¶ The seconde Sondaye after Easter.

Dens in adiutorium. Psal. lxx.

Ast thee O God, to deliuer me: Make haste to helpe me, O Lorde.

Let them bee ashamed and confounded, that seke after my soule: let thē bee turned backward and put to confusion, that wishe me euill.

Let them (for their reward) be sone brought to shame: that crye ouer me, there, there.

But let all those that seke thee, be ioyfull and gladde in thee: and let all suche as delight in thy saluation, saye alwaye, the Lorde be praised.

As for me I am poore and in misery: haste thee vnto me (O God.)

Thou art my helpe and my redemer: O lorde make no long tarying.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

ALmightie God, whiche haste geuen thy holy sonne to bee vnto vs, bothe a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we maye alwayes moste thankfully receyue that his inestimable benefite, and also dayely indeuour our selfes, to folow the blessed steppes of his moste holy lyfe.

The Epistle.

This is thanke worthye, yf a man for conscience toward God, endure griefe, and suffre wrong vndeserued. For what praise is it yf when ye bee buf- 1. Peter. ii.

feted for your fautes, ye take it patiently: But and yf when ye doo well, ye suffre wrong and take it paciently, then is there thanke with God. For herunto verely were ye called: For Christe also suffered for vs, leauing vs an ensample, that ye should folowe his steppes, whiche dyd no synne, neyther was there guyle fownd in his mouthe: which, when he was reuiled, reuiled not again: when he suffered, he threatned not: but committed the vengeaunce to him that iudgeth righteously, whiche his owne selfe bare our synnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnes. By whose stripes ye were healed. For ye were as shepe going a straie: But are nowe turned vnto the shepheard, and bishop of your soules.

The Gospell.

Ihon .X.

CHriste sayed to his disciples: I am the good shepheard, a good shepheard geueth his life for the shepe. An hired seruaunt, & he which is not the shephearde (neyther the shepe are his owne) seeth the wolfe comming, and leaueth the shepe and flieth, and the wolfe catcheth, and skattreth the shepe. The hired seruaũt flieth, because he is an hired seruaunt, and careth not for the shepe. I am the good shepehearde, and know my shepe, and am knowen of myne. As my Father knoweth me, euen so knowe I also my Father. And I geue my lyfe for the Shepe: and other Shepe I haue, whiche are not of this folde. Them also must I bring, and they shall heare my voyce, and there shalbe one folde, and one shepehearde.

¶ The .iij. Sondaye.

Confitebimur Psal. lxxv.

VNto thee (O God) doe we geue thankes: yea, vnto thee doe we geue thankes.

Thy name also is so nye: and that doe thy wonderous workes declare.

When I receyue the congregacion: I shall iudge according vnto right.

The yearth is weake, and all the inhabitours therof: I beare vp the pillers of it.

I sayed

I sayed vnto the fooles, deale not so madly: and to the vngodly, set not vp your horne.

Set not vp your horne on hye: and speake not with a stiffe necke.

For promocion commeth neyther from the East, nor from the west: nor yet from the Southe.

And why? GOD is the iudge: he putteth downe one and setteth vp another.

For in the hand of the lorde there is a cup, and the wine is red: it is full mixte, and he poureth out of the same.

As for the dregges thereof: al the vngodly of the yearth shall drinke them, and sucke them out.

But I will talke of the God of Jacob: and prayse hym for euer.

All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

ALmightie God, whiche shewest to all men that be in errour, the light of thy truthe, to the intent that they maie returne into the waye of righteousnes: Graunt vnto all them that be admitted into the felowshyp of Christes religion, that they maye eschew those thinges that be contrary to their profession, and folow all suche thinges as be agreable to the same: throughe our Lorde Jesus Christ.

The Epistle.

DEerely beloued, I beseche you as straungiers and pilgrimes, abstain frō fleshly lustes, which fight against the soule: and se that ye haue honest conuersacion among the Gentiles, that where as they backbite you as euill doers, they maye see your good workes, and prayse God in the day of visitacion. Submit your selfes therfore, vnto all maner ordinaunce of man, for the Lordes sake, whether it bee vnto the kyng as vnto the chief head: eyther vnto rulers, as vnto them that are sent of hym, for the punishment of euill doers, but for the laude of i.Peter.ij.

them that do well. For so is the will of God, that with wel doing, ye maie stop the mouthes of foolishe and ignoraunt men: as free, and not as hauing the libertie for a cloke of malicioulnes, but euen as the seruauntes of God. Honour all men, loue brotherly felowship, feare God, honor the Kyng.

The Gospell.

John. XVI.

IEsus sayed to his disciples: After a while ye shall not see me, and again, after a while ye shall se me: for I go to the father. Then saied some of his disciples betwene themselues: what is this that he sayth vnto vs, after a while ye shall not se me, and again after a while ye shall se me, and that I go to the father? They sayed therefore: what is this that he sayeth, after a whyle? we cannot tell what he saith. Iesus perceiued that they would aske hym, and sayed vnto them: ye inquire of this betwene your selues, because I sayed, after a whyle ye shall not se me, and again after a while ye shall se me. Verely, verely, I saye vnto you: ye shall wepe and lament: but contrary wyse, the worlde shall reioyse. Ye shal sorowe, but your sorowe shalbee turned to ioye. A woman when she trauayleth, hath sorow, because her houre is come. But assone as she is deliuered of the child, she remembreth no more the anguishe, for ioye that a man is borne into the worlde. And ye nowe therfore haue sorowe: but I will se you again, and your heartes shall reioyse, and your ioye shall no manne take from you.

¶ The. iiij. Sondaye.

Deus stetit in Sinagoga. psal. lxxxii.

GOD standeth in the congregacion of princes: He is iudge emong Goddes.

How long will ye geue wrong iudgement: and accept the persones of the vngodly?

Defende the poore and fatherlesse: se that suche as be in nede and necessitie haue right.

Deliuer the out cast and poore: Saue them from the hande of the vngodly.

They will not be learned nor vnderstande, but walke on still in darkenes: all the foundacions of the yearth be out of course.

I haue

I haue sayed, ye are Goddes: and ye all are children of the most highest.

But ye shall die like men: & fall like one of the princes.

Arise, O God, and iudge thou the yearth: For thou shalt take all the heathen to thyne inheritaunce.

Glory be to the father, and to the sonne. &c.

As it was in the beginnyng, is now. &c.

The Collect.

ALmightie God, whiche doeste make the myndes of all faythfull men to be of one wyll: graunte vnto thy people, that they maye loue the thyng, whiche thou commaundeste, and desyre that whiche thou doeste promes, that emong the sundery and manifolde chaunges of the world, oure heartes maye surely there be fixed, where as true ioyes are to be founde: Through Christ our Lord.

The Epistle.

Euery good gifte, and euery perfecte gifte, is from aboue, and commeth doune frome the father of lightes, with whome is no variablenes, neither is he chaunged vnto darkenes. Of his owne wil begate he vs, with the worde of truthe, that wee should be the first fruites of his creatures. Wherefore (dere brethren) let euery man be swift to heare, slowe to speake, slowe to wrathe. For the wrathe of man worketh not that whiche is righteous before God. Wherefore laye apart all filthines, and superfluitie of malicioulnes, and receiue with mekenes the worde that is graffed in you, which is able to saue your soules. James. i.

The Gospel.

IEsus saied vnto his disciples: now I go my waie to hym that sent me, & none of you asketh me whither I goe. But because I haue sayed suche thinges vnto you, youre heartes are ful of sorow. Neuertheles, I tel you the truth: it is expedient for you, that I go awaye. For if I go not away, that comforter will not come vnto you. But if I depart, I will sende hym John. xvi.

vnto you. And when he is come, he will rebuke the worlde of sinne, and of righteousnes, and of iudgement. Of synne, because they beleue not on me: Of righteousnes, because I go to my father, and ye shall se me nomore: Of Judgement, because the Prince of this worlde is iudged already. I haue yet many thinges to saye vnto you, but ye cannot beare them awaye nowe: howbeit, when he is come (whiche is the spirite of trueth) he will leade you into all trueth. He shall not speake of hymselfe, but whatsoeuer he shal heare, that shall he speake, and he will shewe you thynges to come. He shall glorifie me, for he shal receyue of myne, and shall shewe vnto you. All thinges that the father hath, are myne: therfore saied I vnto you, that he shall take of mine, and shewe vnto you.

¶ The.v. Sondaye.

Quam dilecta tabernacula. psal. lxxxiiii.

HOwe amiable are thy dwellinges: Thou Lorde of hostes:

My soule hath a desyre and longing to entre into the courtes of the Lorde: My heart and my flesh reioyse in the liuing God.

Yea, the Sparowe hath fou̇nd her an house, & the Swalowe a neste where she maye laye her young: Euen thy altares, O Lorde of hostes, my kyng and my God.

Blessed are they that dwell in thy house: they will be alwaye praysyng thee.

Blessed is that manne whose strength is in thee: In whose heart are thy wayes.

whiche goyng throughe the vale of misery, vse it for a well: and the pooles are filled with water.

They will go from strength to strength: and vnto the God of Goddes appeareth euery one of them in Sion.

O Lorde God of hostes, heare my prayer: Harken O God of Jacob.

Behold, O God, our defender: and loke vpon the face of of thyne anoynted.

For one daye in thy courtes: is better then a thousand.

I had rather be a doore keper in the house of my God: then to dwell in the tentes of vngodlynes.

For

For the Lorde God is a light and defence: the Lorde will geue grace and worship, and no good thynge shall he withholde from them that liue a godly lyfe.

O Lorde God of hostes: blessed is the man that putteth his trust in thee.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe. &c.

The Collect.

LOrde, from whom al good thinges do come: graunte vs thy humble seruauntes, that by thy holy inspiracion, wee maye thinke those thinges that bee good, and by thy mercifull guydyng maye perfourme the same: thorowe our Lorde Jesus Christ.

The Epistle.

BE that ye bee doers of the worde, and not hearers onely, deceyuing youre owne selfes. For yf any man heare the worde, and declareth not the same by his workes, he is lyke vnto a man beholdyng his bodely face in a glasse. For assone as he hath looked on hymselfe, he goeth his waie, and forgetteth immediatly what his fashion was. But whoso looketh in the perfect lawe of libertie, and continueth therin (if he bee not a forgetfull hearer, but a doer of the woorke) the same shalbee happie in his deede. If any man emong you seme to be deuoute, and refraineth not his tongue, but deceiueth his owne hearte, this mannes deuotion is in vaine. Pure deuotion, and vndefiled before God the father, is this: to visit the fatherles and widowes, in their aduersitie, and to kepe hymselfe vnspotted of the worlde. James .i.

The Gospel.

VErely, verely, I saye vnto you, whatsoeuer ye shall aske the father in my name, he wyll geue it you. Hitherto haue ye asked nothing in my name. Aske and ye shall receyue, that your ioye maye be full. These thinges haue I spoken vnto you by prouerbes. The tyme wyll come, when I shall no Iohn. xvi.

more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in my name. And I saye not vnto you that I wil speake vnto my father for you: For the father hymselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I wente out frō the father, and came into the world. Agayne, I leaue the world, and go to the father.

His disciples sayed vnto hym: Lo, nowe talkest thou plainly, and speakest no Prouerbe. Nowe are we sure that thou knowest all thinges, and nedest not that any man should aske thee any questiō: therefore beleue we, that thou camest from God. Jesus aunswered them: nowe ye do beleue. Beholde, the houre draweth nye, and is already come, that ye shalbee skatered euery man to his owne, and shall leaue me alone. And yet am I not alone: for the father is with me. These woordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulacion: but be of good chere, I haue ouercome the worlde.

ℂ The Ascencion daye.

ℂ Proper Psalmes and Lessons.

At Mattins.

Psalm. viii.
Psalm. xv.
Psalm. xxi.
} The second Lesson. Jhon. xiiii. vnto the ende.

At the Communion.

Omnes gentes plaudite. psal. xlvii.

Clap your handes together (all ye people:) O syng vnto God with the voyce of melody.

For the Lorde is hye and to bee feared: He is the greate kyng vpon all the yearth.

He shal subdue the people vnder vs: And the nacions vnder our fete.

He shall chose out an heritage for vs: Euen the worshipp of Jacob whom he loued.

God is gone vp with a mery noyse: And the Lorde with the sounde of the trompe.

O syng prayses, syng praises vnto oure God: O syng prayses,

prayses, syng prayses vnto our kyng.

For God is the kyng of all the yearth: syng ye prayses with vnderstanding.

God reigneth ouer the heathen: god sitteth vpon his holy seate.

The princes of the people are ioyned to the people of the God of Abraham: for God (whiche is very hye exalted) doth defende the earth, as it were with a shylde.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

GRaunte we beseeche thee almightie god, that lyke as we doe beleue thy onely begotten sonne our lorde to haue ascended into the heauens: so we may also in heart and mind thither ascende, and with hym continually dwell.

The Epistle.

IN the former treatise (deare Theophilus) we haue spoken of all that Iesus began to doe and teache, vntil the day in which he was taken vp, after that he through the holy goste, had geuen commaundementes vnto the Apostles, whome he had chosen: to whome also he shewed himselfe alyue after his passion (and that by many tokens) appearyng vnto them. xl. dayes, and speaking of the kyngdom of god, and gathered them together, and commaunded them that they should not depart from Ierusalem: but to wayte for the promes of the father, wherof (sayth he) ye haue heard of me. For John truely baptised with water: but ye shalbe baptised with the holy goste, after these fewe dayes. When they therfore were come together, they asked of him, saying: lord, wilt thou at this time restore again the kyngdom to Israel? And he sayde vnto thē: it is not for you to know the times or the seasons, which the father hath put in his owne power. But ye shall receyue power after that the holy goste is come vpon you. And ye shal bee witnesses vnto me, not onely in Ierusalem, but also in al Iewry, and in Samaria, & euen vnto the worldes ende. *Actes. 1.*

And

And when he had spoken these thinges, while thei beheilde, he was taken vp on hye, and a cloud receyued hym vp out of their syght. And while they loked stedfastly vp toward heauen as he went, beholde, two men stoode by them in white apparel, whiche also sayde: ye men of Galile, why stand ye gasyng vp into heauen? This same Jesus which is taken vp from you into heauen, shall so come, euen as ye haue sene hym goe into heauen.

The Gospel.

Mar. xvi. IEsus appered vnto the eleuen as thei sate at meate: and cast in their teth their vnbelefe, and hardnes of heart, because they beleued not them whiche had sene that he was risen agayn from the dead: and he sayd vnto them: goe ye into all the world, and preache the gospel to all creatures: he that beleueth and is baptised, shalbee saued. But he that beleueth not shall bee damned. And these tokens shall folowe them that beleue. In my name they shall cast out deuils, they shall speake with new tonges, they shall dryue away serpentes. And if they drinke any deadly thyng, it shall not hurt them. They shall laye their handes on the sycke, and they shall recouer. So then when the lord had spoken vnto them, he was receiued into heauen, and is on the right hand of God. And they wente furth, and preached euery where: The lord worksyng with them, and confirming the word with miracles folowing.

¶ Proper psalmes and lessons at Euensong.

Psalm. xxiiij. Psalm. lxviij. Psalm. cxviij. } The seconde lesson Ephe. iiij. vnto the ende.

¶ The Sondaye after the Ascencion.

Dominus regnauit. Psal. xciij. THe lorde is kyng, and hath put on glorious apparel: the lorde hath put on his apparell, and girded himselfe with strength.

He hath made the round world so sure: that it can not be moued.

Euer sence the worlde began, hath thy seate bene prepared

pared: thou art from euerlasting.

The fluddes are risen, O Lorde, the fluddes haue lyfte vp theyr noyse: the fluddes lyft vp theyr waues.

The waues of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on hygh is mightier.

Thy testimonies, O Lorde, are very sure: holynes becommeth thine house for euer.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

O God, the kyng of glory, which hast exalted thine only sonne Jesus Christe, with great triumphe vnto thy kyngdom in heauen: we beseche thee, leaue vs not comfortles, but sende to vs thine holy ghost to comfort vs, and exalte vs vnto the same place, whither our sauiour Christe is gone before, who lyueth and reigneth. &c.

The Epistle.

THe ende of all thinges is at hand: be ye therfore sobre, and watch vnto prayer. But aboue all thinges haue feruent loue among your selues: for loue shall couer the multitude of synnes. Be ye herberous one to another without grudgeing. As euery man hath receiued the gifte, euen so minister the same one to another as good ministers of the manifold grace of God. If any man speake, let hym talke as the wordes of God. If any man minister, let him do it as of the habilite which God ministreth vnto hym: that God in all thinges may be glorified through Jesus Christ: to whom be prayse and dominion for euer and euer. Amen. i. Peter. iiii.

The Gospell.

WHen the comforter is come, whom I will send vnto you from the father (euen the spirite of truth which proceedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue bene with me from the beginning. Iohn. xv.

These thinges haue I spoken vnto you, because ye should not be offended. They shall excommunicate you: yea the

the time shall come, that whosoeuer kylleth you, wil thinke that he doeth God seruice. And suche thinges will they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges haue I told you, that whan the tyme is come, ye may remembre then that I tolde you. These thinges sayde I not vnto you at the beginning, because I was presente with you.

Whitsondaye.

Propre psalmes and lessons at Mattins.

Psalm. xlviij. } The second lesson Act. x. Then Peter
Psalm. lxvij. } opened his mouth: vnto the ende.
Psalm. cxlv.

At the Communion.

Exultate iusti in domino. Psal. XXXiii.

REioyce in the Lorde, O ye righteous: for it becommeth wel the iuste to be thankfull.

Prayse the Lorde with harpe, syng psalmes vnto hym with the lute and instrumente of ten stringes.

Syng vnto the Lorde a new song: sing praises lustely (vnto hym) with a good courage.

For the worde of the Lorde is true: and all his workes are faithfull.

He loveth righteousnes & iudgemente: the earth is full of the goodnes of the Lord.

By the worde of the Lord are the heauens made: and all the hostes of them by the breath of his mouth.

He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

Let all the earth feare the Lord: stand in awe of hym all yee that dwell in the world.

For he spake and it was done: he commanded, and it stode fast.

The Lord bringeth the counsaile of the heathen to nought: and maketh the devices of the people to be of none effect, & casteth out the counsails of princes.

The counsaile of the Lord shall endure for ever: and the thoughts of his heart from generation to generacion.

Blessed are the people whose God is the Lorde Jehouah: and blessed are the folke that haue chosen hym to be theyr inheritaunce.

The lorde loked downe from heauen, and beheld all the children of menne: from the habitacion of his dwelling, he considereth all them that dwell in the earth.

He fashioneth all the heartes of them: and vnderstandeth all theyr workes.

There is no king that can be saued by the multitude of an hoste: neither is anye myghtie man delyuered by muche strength.

A horse is counted but a vayne thing to saue a man: neither shall he deliuer any man by his great strength.

Beholde, the eye of the lorde is vpon them that feare hym: and vpon them that put theyr truste in his mercye.

To deliuer theyr soules from deathe: and to feade them in the tyme of derth.

Our soule hath pacientlye taried for the lord: for he is our helpe and our shielde.

For our heart shal reioice in hym: because we haue hoped in his holy name.

Let thy mercifull kyndenes, O lorde, be vpon vs: lyke as we haue put our trust in thee.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

GOd, whiche as vpon this daye haste taughte the heartes of thy faithful people, by the sending to them the lyght of thy holy spirite: Graunt vs by the same spirite to haue a right iudgement in all thynges, and euermore to reioyce in his holy comforte, through the merites of Christ Jesus our sauiour: who liueth and reigneth with thee in the vnitie of the same spirite one God, worlde with out ende.

The Epistle.

WHen the fiftie dayes were come to an ende, they were all with one accorde together in one place. Act. ij.
And sodenly there came a sound from heauen,

as

as it had bene the cumming of a mighty wind, and it filled all the house where thei sate. And there appered vnto them clouen tonges, lyke as they had bene of fyre, and it sate vpon eche one of them: and they were all filled with the holy goost, and began to speake with other tonges, euen as the same spirite gaue them vtteraunce. There were dwellyng at Jerusalem Jewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euery man heard them speake with his owne language. They wondred all and marueiled, saying among themselues: behold, are not all these, whiche speake, of Galile? And how heare we euery man his owne tong, wherin we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Jewry, and of Capadocia, of Pontus and Asia, Phrygia and Pamphilia, of Egipte, and of the parties of Libia, which is beside Siren, and straungers of Rome, Jewes and Proselites, Grekes and Arrabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospell.

Iohn. xiiii. IEsus saide vnto his disciples: If ye loue me, kepe my commaundementes, and I wil pray the father, and he shall geue you an other cōforter, that he maie abyde with you for euer: euen the spirite of trueth, whome the worlde can not receyue, because the worlde seeth hym not, neyther knoweth hym. But ye knowe hym: for he dwelleth with you, and shalbe in you. I will not leaue you comfortles: but will come to you. Yet a litle while and the worlde seeth me no more: but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you. He that hath my commaundementes and keyeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue hym, and will shewe mine owne selfe vnto hym.

¶ Proper Psalmes and Lessons at Euensong.

Psalm.cxiij. } The.j. Lesson. Actes .xix. It fortuned
Psalm.cxlv. } when Apollo wente to Corinthum. vnto
After these thinges.

¶ Mondaye in whitson weke.

BE ioyfull in the Lorde (all ye landes:) Iubilate deo, psalm.c.
serue the Lorde with gladnes, and come
before his presence with a song.
Be ye sure that the lorde he is God: it is
he that hath made vs, and not we our
selfes, we are his people and the sheepe of
his pasture.
O goe your waye into his gates with thankesgeuing,
and into his courtes with praise: be thankefull vnto him,
and speake good of his name.
For the lorde is gracious, his mercie is euerlasting: and
his trueth endureth from generacion to generacion.
Glory be to the father, and to the sonne. &c.
As it was in the beginning, is now, and euer. &c.

The Collect.

¶ God whiche. &c. (As vpon whitsondaye.)

The Epistle.

THen Peter opened his mouth and sayd: of a truth Act. x.
I perceyue that there is no respecte of persones
with God, but in all people, he that feareth hym,
& worketh righteousnesse, is accepted with him. Ye knowe
the preaching that God sente vnto the children of Israell,
preaching peace by Iesu Christe, whiche is Lorde ouer al
thynges: whiche preachyng was published throughoute al
Iewrye (and began in Galile after the baptisme whiche
John preached) how God annointed Iesus of Nazareth
with the holye goste, and with power. Whiche Iesus went
about, doyng good, and healing all that were oppressed of
the deuill. For God was with him. And we are witnesses
of all thinges whiche he did in the land of the Iewes and
at Ierusalem, whome they slewe and hanged on tree:

Hym

hym God rayſed vp the thirde day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of god for theſame entente) which dyd eate and drinke with hym: after he aroſe from deathe. And he commaunded vs to preache vnto the people, and to teſtifie that it is he, whiche was ordayned of God to be the iudge of quicke and dead. To hym gene all the Prophetes witneſſe, that through his name whoſoeuer beleueth in hym, ſhal receyue remiſſion of ſynnes. Whyle Peter yet ſpake theſe wordes, the holy goſte fel on all them whiche heard the preaching. And thei of the circumciſion which beleued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo, was ſhed out the gift of the holy goſte. For they hearde them ſpeake with tongues & magnifye God. Then aunſwered Peter: can any man forbid water, that theſe ſhoulde not be baptiſed whiche haue receyued the holy goſte as well as we? And he commaunded them to bee baptiſed in the name of the Lorde. Then prayed they him to tary a fewe dayes.

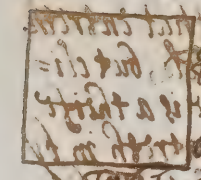
The Goſpell.

Iohn. iii.

O God loued the worlde, that he gaue his only begotten ſonne, that whoſoeuer beleueth in him, ſhoulde not periſhe, but haue euerlaſtyng lyfe. For God ſent not his ſonne into the worlde, to condemne the worlde, but that the worlde through hym mighte be ſaued. He that beleueth on him is not cõdemned. But he that beleueth not, is condemned already, becauſe he hath not beleued in the name of the onelye begottẽ ſonne of God. And thys is the condemnacion: that lyghte is come into the worlde, and menne loued darkenes more then lighte, becauſe theyr dedes were euill. For euery one that euill doeth, hateth the light, neyther cummeth to the lighte, leſte his dedes ſhoulde bee reproued. But he that doth trueth, cummeth to the light, that his dedes may be knowen, how that they are wrought in god.

¶ Tueſdaye.

My ſong



y^e song shall be of mercy & judgment: vnto thee o Lord will I sing. Misericordia Psal. c.i.

Let me have vnderstanding: in the way of godlynes.

O when wilt thou come vnto me? I will walk in my house: with a perfect heart.

I will take no wicked thing in hand: I hate y^e sinnes of vnfaithfullnes, there shall no such cleave vnto me. A froward heart shall depart from me: I will not know a wicked person.

Whoso priuily slandereth his neighbour: him will I destroy.

Whosoeuer hath a proud look & high stomack: I will not suffer him.

Mine eyes look vnto such as be faithfull in the land: y^t they may dwell with me.

Who so leadeth a godly life: he shall be my seruant.

There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.

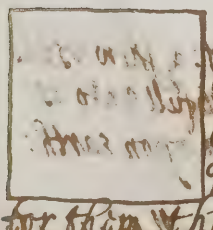
I shall soon destroy all the vngodly that are in the land: that I may root out all the wicked doers from the city of the Lord.

Glory be to y^e Father &c. As it was in &c.

The Collect.

God which hast giuen thy &c. As vpon Whitsunday.

The Epistle.



Then the Apostles which were at Jerusalem Act. viii.
heard say: that Samaria had receiued y^e word of God, they sent vnto them Peter & John. Which when they were come downe, prayed for them, that they might receiue the Holy Ghost. For as yet he was come on none of them. but they were baptised only in the name of Jesu Christ. Then laid they their handes on them, and they receiued the Holy ghost.

The Gospell.

At the Communion.

John. x. erely verely I say vnto you: he that entreth not in by the doore into the sheepfold, but climeth vp some other way, the same is a theefe and a murtherer. But he that entreth in by the doore is the shepherd of the sheepe. To him the porter openeth, and the sheepe heare his voice & he calleth his owne sheepe by name & leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, & the sheepe follow him: for they know his voice. A stranger will they not follow, but will flie from him: for they know not the voice of strangers. This proverbe spake Iesus vnto them, but they vnderstood not what thinges they were which he spake vnto them. Then said Iesus vnto them againe: verely verely I say vnto you: I am the doore of the sheepe. All even as many as came before me are theeves & murtherers: but the sheepe did not heare them. I am the doore, by me if any man entre in: he shall be safe, & shall go in & out & find pasture. A theefe commeth not, but for to steale, kill & destroy. I am come that they might have life, & that they might have it more abundantly.

¶ Trinity Sunday.

¶ At Mattins.

The first Lesson. Gene. xviii. vnto the end.

The second Lesson. Math. iii. vnto the end.

¶ At the Communion.

Deus misereatur. Ps. lxviii. God be mercifull vnto vs & bless vs: & shew vs the light of his countenance, & be mercifull vnto vs.

That thy way may be knowen vpon earth: thy saving health among all nations.

Let the people praise thee O God: yea let all the people praise thee.

O let the nations rejoice & be glad: for thou shalt judge the folke righteously, & governe the nations vpon earth.

Let the people praise thee O God: yea let all the people

praise thee.

prayse thee.

Then shall the earth bryng forth her increase: and God, euen our owne God, shall geue vs his blessyng.

God shall blesse vs: and all the endes of the worlde shall feare hym.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

ALmighty and euerlasting god, which haste geuen vnto vs thy seruauntes grace by the confession of a true fayth to acknowlege the glory of the eternal trinitie, and in the power of the diuyne maiestie to worshyp the vnitie: we beseche thee that through the stedfastnes of this fayth, we may euermore be defended from all aduersitie, whiche liuest and reignest one God, worlde with ende.

The Epistle

AFter this I looked, and behold, a doore was open in heauen, & the firste voice which I heard, was as it were of a trompet, talking with me, which sayd: come vp hither, and I wyll shewe thee thynges whiche must be fulfilled hereafter. Apoca. iiij.

And immediatly I was in the spirite: And behold, a seate was sette in heauen, and one sate on the seate. And he that sate, was to looke vpon, lyke vnto a Jasper stone, and a Sardyne stone. And there was a rayne bowe aboute the seate, in sight lyke vnto an Emeraulde. And aboute the seate were. xxiiii. seates. And vpon the seates xxiiii. Elders sitting, clothed in white raymēt, and had on their heades crownes of gold. And out of the seate proceded lyghtnynges, and thunderynges, and voyces, & there were. vii. lampes of fyre, burnyng before the seate, whiche are the. vii. spirites of God. And before the seate there was a sea of glasse lyke vnto Christall, and in the myddes of the seate, and rounde about the seate, were. iiii. beastes full of iyes, before and behynde. And the fyrst beast was lyke a Lyon: and the second beast lyke a calfe: and the third beast had a face as a man: and the fourth beast was lyke a fly-

ing Egle. And the.iiii. beastes had eche one of them syx wynges about hym, and they were ful of yes within. And they had no rest day neyther night, saying: Holy, holy, holy, Lord God almighty, which was, and is, and is to come. And when those beastes gaue glorye and honour, and thankes to hym that sate on the seate (whiche lyueth for euer and euer) the.xxiiii. elders fell downe before hym that sate on the throne, and worshypped hym that lyueth for euer, and cast their crounes before the throne, saying: thou art worthy, O Lord (our God) to receiue glory, and honor, and power, for thou haste created all thinges, and for thy willes sake they are, and were created.

The Gospell.

John.iii. Com

THere was a manne of the Pharisees named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, & sayd vnto hym: Rabby, we know that thou art a teacher come from God: for no mā could doe suche miracles as thou doest, except God were with him. Jesus answered, and sayd vnto hym: Verely, verely, I saye vnto thee: except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus sayed vnto him: howe can a man be borne when he is olde? can he entre into his mothers wombe and be borne agayne? Jesus answered: verely, verely, I say vnto thee: except a man be borne of water, and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the flesshe, is flesshe, and that whiche is borne of the spirite, is spirite. Maruayle not thou that I sayed to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, & thou heareste the sounde therof, but canst not tell whence it commeth and whither it goeth: So is euery one that is borne of the spirite. Nicodemus answered, and sayed vnto hym: howe can these thinges be? Jesus answered, and sayd vnto hym: art thou a maister in Israel, and knowest not these thinges. Verely, verely, I say vnto thee: we speake that we do knowe, and testifie that we haue seen: and ye receyue not our witnes. If I haue tolde you yearthly thinges, and ye beleue not: howe shall ye beleue yf I tell you of heauenly thynges? And no man ascendeth vp to heauen, but he

that

that came downe from heauen, euen the sonne of manne whiche is in heauen. And as Moses lift vp the serpent in the wildernes, euen so must the Sonne of man be lift vp, that whosoeuer beleueth in hym, perishe not, but haue euerlastyng lyfe.

¶ The first Sonday after Trinitie Sonday.

BLessed are those that be vndefiled in the waye: and walke in the lawe of the Lorde. *Beati immaculati. psal. cxix.*

Blessed are they that kepe his testimonies: and seke him with theyr whole heart.

For they whiche do no wickednes: walke in his wayes.

Thou haste charged, that we shall diligently kepe thy commaundementes: O that my wayes were made so direct, that I myght kepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commaundementes.

I will thanke thee with an vnfayned heart: when I shall haue learned the iudgementes of thy ryghteousnes.

I will kepe thy ceremonies: O forsake me not vtterly.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

GOd the strength of all them that trust in thee, mercyfully accepte our prayers: And because the weakenes of our mortall nature can do no good thing without thee, graunte vs the helpe of thy grace, that in kepyng of thy commaundementes we may please thee both in will and dede: through Jesus Christe our Lorde.

The Epistle

DEarely beloued, let vs loue one another: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeared the loue of God to vs ward, because that God sent his on- *1. Johñ. iiii.*

lye begotten ſonne into the worlde, that we myght lyue through him. Herein is loue, not that we loued God, but that he loued vs, & ſent his ſonne to be the agremēt for our ſynnes. Dearely beloued, if God ſo loued vs, we ought alſo to loue one another. No mā hath ſeen God at any time. If we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we that we dwell in hym and he in vs: becauſe he hath geuen vs of his ſpirite. And we haue ſeen, and do teſtifie, that the father ſent the ſonne to be the ſauiour of the worlde: whoſoeuer confeſſeth that Jeſus is the ſonne of God, in him dwelleth God, and he in God. And we haue knowen & beleued the loue that God hath to vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we ſhould haue truſt in the day of iudgemēt. For as he is, euen ſo are we in this world. There is no feare in loue, but perfect loue caſteth out feare, for feare hath paine: fulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs firſt. If a man ſaye: I loue God, & yet hate his brother, he is a lyar. For howe canne he that loueth not hys brother, whom he hath ſeen, loue God whom he hath not ſeen? And this commaūdemente haue we of him: that he whiche loueth God, ſhould loue his brother alſo.

The Goſpell.

Luc. xvi.

There was a certaine riche manne, whiche was clothed in purple and fyne white, & fared deliciouſly euery day: And there was a certayne begger, named Lazarus, whiche lay at his gate full of ſores, deſiring to be refreſhed with the crummes which fel from the ryche mans borde, and no man gaue vnto hym. The dogges came alſo & licked his ſores. And it fortuned, that the begger dyed, and was caried by the Angels into Abrahams boſome. The riche man alſo dyed and was buried. And being in hell in tormentes, he lift vp his yes & ſawe Abraham a farre of, and Lazarus in his boſome, and he cryed & ſayd: father Abraham, haue mercy on me: & ſende Lazarus, that he may dippe the tippe of his finger in water, and coole my tonge, for I am tormented in this flame.

But

But Abraham sayed: Sonne, remembre that thou in thy lyfe tyme, receiuedst thy pleasure: & contrarye wise, Lazarus receiued paine: But nowe is he comforted and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that they which would go frō hence to you cannot: neither may come from thence to vs. Then he sayd: I pray thee therfore father, sende him to my fathers house (for I haue fyue brethren) for to warne them, leste they also come into this place of torment. Abrahā sayd vnto him: they haue Moses & the Prophetes, let thē heare them. And he sayd: nay father Abraham, but if one come vnto them from the dead, they will repent. He sayed vnto him: If they heare not Moses and the Prophetes, neyther will they beleue, though one rose from death agayne.

¶ The second Sonday.

Wherwithall shall a yong man clense his way: euen by ruling himselfe after thy worde. In quo corrigit. psal. cxix

With my whole heart haue I sought thee: O let me not goe wrong out of thy commaundementes.

Thy wordes haue I hyd within my heart: that I should not synne against thee.

Blessed art thou, O Lorde: O teache me thy statutes.

With my lippes haue I been tellyng: of all the iudgementes of thy mouthe.

I haue had as great delite in the way of thy testimonies: as in all maner of ryches.

I will talke of thy commaundementes: and haue respect vnto thy wayes.

My delite shalbe in thy statutes: and I will not forget thy worde.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

LOrde make vs to haue a perpetuall feare and loue of thy holy name: for thou neuer failest to helpe and gouerne them, whome thou doest bryng vp in thy stedfast loue: Graunt this. &c.

The Epistle

1. Johñ. iii.

MArueile not my brethren, though the worlde hate you. We know that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother is a manslear. And ye know that no manslear hath eternall lyfe abyding in him. Hereby perceyue we loue, because he gaue his lyfe for vs: and we ought to geue oure lyues for the brethren. But whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him: howe dwelleth the loue of God in him? My babes, let vs not loue in worde, neither in tonge: but in dede and in veritie. Hereby we knowe that we are of the veritie, and canne quiet oure heartes before hym. For yf our heart condemne vs, God is greater then our heart, and knoweth al thinges. Derely beloued, if our heart condemne vs not, then haue we trust to Godwarde: and whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes, and doe those thinges whiche are pleasaunte in his sight. And this is his commaundemẽt, that we beleue on the name of his sonne Iesus Christ, and loue one another as he gaue commaundement. And he that kepeth his commaundementes, dwelleth in him, and he in him: & hereby we knowe that he abydeth in vs, euen by the spirite whiche he hath geuen vs.

The Gospell.

Luc. xiiii.

A Certaine man ordayned a great supper, & bade many, and sent his seruaunt at supper time, to saye to them that were bidden, come: for all thinges are now ready. And they al at once began to make excuse. The first sayd vnto him: I haue bought a farme, & I must nedes go and see it, I pray thee haue me excused. And another sayed: I haue bought. v. yoke of Oxen, and I go to proue them, I pray thee haue me excused. And an other sayd: I haue maried a wyfe, and therfore I cannot come. And the seruaunte returned and brought his maister woorde agayne therof. Then was the good manne of the house displeased, and sayed to his seruaunt:

seruaunt: goe out quickely into the stretes and quarters of the citie, and bring in hither the poore, and the feble, and the halte, and the blinde. And the seruaunte sayde: Lorde it is doone as thou hast commaunded, and yet there is rowme. And the Lorde sayde to the seruaunt: goe out vnto the hye wayes and hedges, and compell them to come in, that my house may be filled. For I saye vnto you, that none of those men whiche were bidden, shall tast of my supper.

¶ The third Sonday.

Retribue seruo tuo. Psal. cxix.

Doe wel vnto thy seruaunt: that I may liue and kepe thy woorde.

Open thou myne eyes: that I may se the wunderous thinges of thy lawe.

I am a straunger vpon yearthe: O hyde not thy commaundementes from me.

My soule breaketh out for the very feruent desyre: that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude: and cursed are they that doe erre from thy commaundementes.

O turne from me shame and rebuke: for I haue kept thy testimonies.

Princes also did sit and speake agaynste me: but thy seruaunt is occupyed in thy statutes.

For thy testimonies are my delite: and my counsaylours.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the begynnyng, is nowe and euer shalbe: worlde without ende. Amen.

The Collect.

LOrde, we beseche thee mercifully to heare vs, and vnto whome thou hast geuen an heartie desyre to pray: graũt that by thy mightie ayde we may bee defended: through Iesus Christe our Lorde.

The

The Epistle.

1 Peter. v. SUbmit your selues euery man one to an other, knit youre selues together in lowlinesse of mynde. For God resysteth the proude, and geueth grace to the humble. Submit your selues therefore vnder the myghtie hand of god, that he may exalt you when the time is come. Cast al your care vpon him: for he careth for you. Be sober, and watche: for your aduersary the deuil, as a roaring Lyon, walketh about, seeking whome he may deuour: whome resist stedfast in the fayth, knowing that the same afflyccions are appoynted vnto youre brethren, that are in the worlde. But the God of all grace which hath called vs vnto his eternall glory by Christ Jesu, shall his owne selfe (after that ye haue suffered a litle affliccion) make you perfect, settle, strengthe, and stablyshe you. To hym bee glory and dominion for euer and euer.

The Gospel.

Luc. xv. THen resorted vnto him, al the Publicanes & sinners for to heare hym. And the Pharisees and Scribes murmured, saying. He receyuethe synners, and eateth with thē. But he put furth thys parable vnto them, saying: What man among you hauing an hundreth shepe (if he lose one of them) doth not leaue nintie and nine in the wildernes, and goeth after that whiche is lost, vntill he fynde it? And when he hath found it, he layeth it on his shoulders with ioye. And assone as he cummeth home, he calleth together hys louers and neighbours, saying vnto them: Reioyce with me, for I haue founde my shepe, which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one synner that repenteth, more then ouer nintye and nyne iust persons, which nede no repentaunce. Either what woman hauing ten grotes (if she lose one) doeth not light a candle, and swepe the house, and seke diligently till she find it? And when she hath founde it, she calleth her louers and her neighbours together, saying: Reioyce with me, for I haue founde the grote whiche I had lost. Likewise, I saye vnto you, shall there be ioy in the presence of the Aungels of god, ouer one sinner that repenteth.

¶ The fourth Sonday.

My

My soule cleaueth to the dust: O quicken thou me according to thy woorde.

I haue knowledged my wayes, and thou heardest me: O teache me thy statutes. Make me to vnderstand the way of thy commaũdementes: so shal I talke of thy wonderous workes.

Adhesit pauimento anima psal. cxix.

My soule melteth away for very heauines: comfort thou me according vnto thy woorde.

Take from me the waye of lying: and cause thou me to make muche of thy lawe.

I haue chosen the waye of trueth: and thy iudgementes haue I layde before me.

I haue sticken vnto thy testimonies: O Lorde confound me not.

I will runne the waye of thy commaundementes: when thou hast set my heart at libertie

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

GOd, the protector of all that truste in thee, withoute whome nothing is strong, nothing is holye: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through thinges temporal, that we finally loose not the thynges eternall: Graunt this heauenly father, for Iesu Christes sake our Lorde.

The Epistle.

I Suppose that the afflictions of this life, are not woorthie of the glory whiche shalbe shewed vpon vs. For the feruent desyre of the creature abideth, loking when the sonnes of god shall appeare, because the creature is subdued to vanitie, against the will therof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of GOD. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto thys tyme: not onelye it, but we also whiche haue the firste

Roma. viii.

first fruites of the spirite, mourne in our selues also, & waite for the adoption (of the children of GOD) euen the deliuerance of our bodies.

The Gospel.

Luc. vi.

BE ye merciful as your father also is merciful. Judge not and ye shal not be iudged: condemne not, and ye shall not be condemned. Forgeue and ye shal be forgeuen. Geue and it shalbe geuē vnto you, good measure and pressed downe, and shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you agayne. And he put furth a similitude vnto them. Can the blynd leade the blynd: doe they not both fall into the diche: The disciple is not aboue his maister: Euery man shall be perfect, euen as his Master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thyne owne eye: Either how canst thou say to thy brother: Brother, let me pul out the mote that is in thine eye, when thou seeste not the beame that is in thyne owne eye. Thou ypocrite, cast out the beame out of thyne owne eye firste, & then shalt thou see perfectlye to pull out the mote that is in thy brothers eye.

¶ The. v. Sonday.

Legem pone psal. cxix.

TEache me, O Lorde, the way of thy statutes: and I shall kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe: yea, I shal kepe it with my whole heart.

Make me to goe in the path of thy commaundementes: for therin is my delyte.

Encline my heart vnto thy testimonies: and not to couetousnes.

O turne away myne eyes, lest they beholde vanitie: and quicken thou me in thy way.

O stablishe thy woorde in thy seruaunt: that I may feare thee.

Take away the rebuke that I am afrayde of: for thy iudgementes

mentes are good.

Beholde, my delite is in thy commaundementes: O quicken me in thy righteoulnes.

Glory be to the father, and to the ſonne. &c.

As it was in the beginning. &c.

The Collect.

GRaunte Lorde, we beſeche thee, that the courſe of thys world may be ſo peaceably ordred by thy gouernaunce: that thy congregacion may ioyfully ſerue thee in all godly quietnes: through Jeſus Chriſt our Lorde.

The Epiſtle.

BE you all of one mynde, and of one heart, loue as brethren, be pitifull, be courteous (meke) not rendring euill for euill, or rebuke for rebuke: but contrariewiſe bleſſe, knowing that ye are therunto called, euen that ye ſhoulde bee heyres of the bleſſyng. For he that doeth long after lyfe, and loueth to ſee good dayes, let him refrayne his tongue from euil, and hys lippes that they ſpeake no guile. Let him eſchewe euill and doo good: let him ſeeke peace, and enſue it. For the eyes of the Lorde are ouer the righteous, and hys eares are open vnto theyr prayers. Agayne, the face of the lorde is ouer them that doe euill. Moreouer, who is it that will harme you, if ye folowe that whiche is good? yea, happie are ye, if any trouble happen vnto you for ryghteoulnes ſake. Be not ye afrayde for any terrour of them, neyther bee ye troubled, but ſanctifye the Lorde God in your heartes. 1. Peter. iii.

The Goſpel.

IT came to paſſe that (when the people preaſed vpon hym, to heare the woorde of God) he ſtode by the lake of Genazareth, and ſaw two ſhippes ſtande by the lakes ſyde, but the fiſhermen were gone out of them, and were waſhing theyr nettes. And he entred into one of the ſhippes (which perteined to Simon) and prayed him, that he woulde thruſt out a litle from the land. And he ſate downe & taught the people out of y shipp. Luc. v.

When

when he had left speaking, he sayde vnto Simon: launche out into the depe, & let slip youre nettes to make a draught. And Simon aunswered, and sayde vnto him: Maister, we haue labored all night, and haue taken nothing. Neuertheles, at thy commaundement, I will looce furth the net. And when they had this done, they inclosed a greate multitude of fishes. But their net brake, and they beckened to their felowes (whiche were in the other ship) that they shoulde come and helpe them. And they came and fylled bothe the shippes, that they sonke agayn. When Simon Peter sawe this, he fell downe at Jesus knees, saying: Lorde, goe from me, for I am a sinful man. For he was astonied and all that were with him, at the draught of fishes which they had taken: & so was also James and John the sonnes of Zebede, whiche were parteners with Simon. And Jesus sayde vnto Simon: feare not, from hencefoorthe thou shalte catche men. And they brought the shippes to lande, and forsooke all and folowed him.

¶ The. vi. Sonday.

Et venjat super me, psa. cxix.

LEt thy louing mercye come also vnto me, O lord: euen thy saluacion, according vnto thy woorde.

So shall I make aunswere vnto my blasphemers: for my trust is in thy woorde.

O take not the woord of trueth vtterly out of my mouth: for my hope is in thy iudgementes.

So shall I alwaye kepe thy lawe: yea, for euer and euer.

And I will walke at liberte: for I seeke thy commaundementes.

I will speake of thy testimonies also, euen before kinges: and will not be ashamed.

And my delight shalbe in thy commaundementes: which I haue loued.

My handes also will I lyfte vp, vnto thy commaundementes whiche I haue loued: and my study shall bee in thy statutes.

Glory be to the father. &c.

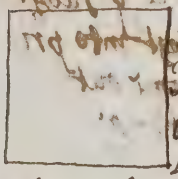
As it was in the beginning. &c.

The

The Collect.

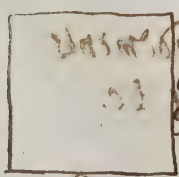
God which hast prepared to them that love the such good things as pass all mans understanding: powre into our hearts such love toward the, that we loving the in all things may obtayne thy promises, which exceed all that we can desire: through Jesus Christ our Lord.

The Epistle.



Know ye not, that all we which are baptized in Jesus Christ, are baptized to dy with him: we are buried then with him by Baptisme for to dy: that Likewise as Christ was raised from death, by the glory of the Father, even so we also should walk in a new life. For if we be graft in death like unto him: Even so shall we be partakers of the resurrection: knowing this that our old man is crucified with him also, that y body of sinne might utterly be destroyed: that henceforth we should not be servants unto sinne. For he that y dead, is justified from sinne. Wherfore if we be dead with Xp, we believe, that we shall also live with him, knowing that Christ being raised from death dyeth no more. Death hath no more power over him. For as touching that he dyed, he dyed concerning sinne once. For as touching that he liveth, he liveth unto God. Likewise consider ye also, that ye are dead as touching sinne, but are alive unto God, throw Jesus Christ our Lord. Roma. vi.

The Gospell.



Jesus said unto his disciples, except your righteousnes excede the righteousnes of the scribes and Pharises, ye cannot enter into the kingdome of heaven. Ye have heard that it hath been said unto them of old time, thou shalt not kill, whosoever killeth, shall be in danger of judgment. But I say unto you: that whosoever is angry with his brother (vnadvisedly) shall be in danger of judgment. And whosoever say unto his Brother, Racha, shall be in danger of a counsaill. But whosoever Math. v.

soever saith, thou foole, shall be in danger of hell fire.
Therfore if thou offrest thy gift at the altar, & there
remembrest that thy brother hath ought against the,
leave there thine offering before the Aultar, & go thy
way first & be reconsiled to thy Brother, & then come
& offer thy gift. Agree with thine adversary quick-
ly, whilst thou art in the way with him, least at any
time the adversarie deliver the to the judge, & y judge
deliver the to the minister, & then thou be cast into pri-
son. Verily I say vnto the, thou shalt not come out
thence till thou hast payd the vttermost farthing.

The vii Sunday.

Memor esto. Psal. cxix.

think vpon thy servant, as concerning thy
word: whereon thou hast caused me to put my
trust.

The same is my comfort in my trouble: for
thy word hath quickned me.

The proud have had me exceedingly in derision: yet
have I not shrinked from thy Law.

For I remembred thine everlasting judgments, o Lord:
and received comfort.

I am horribly afraid for y vngodly y forsake thy Law.

Thy statutes have been my songs: in the house of my
pilgrimage.

I have thought vpon thy name o Lord, in the night
season: and have kept thy Law.

This I had: because I kept thy Commandements.

Glory be to the Father &c. As it was &c.

The Collect.

Lord of all power & might, which art the au-
thor & giver of all good things, graffe in our
hearts the love of thy name, increase vnto vs true
religion, nourish vs with all goodnes, & of thy great mercy
keep vs in the same, through Jesus Christ our Lord.

The Epistle

The Epistle.

I Speake grosly, because of the infirmity of your flesshe. As ye haue geuen youre membres seruauntes to vnclennes and to iniquitie (from one iniquitie to another:) euen so now geue ouer your membres seruaūtes vnto righteousnes, that ye may be sanctified. For when ye were the seruauntes of synne, ye were voyde of righteousnes. What frute had you then in those thynges, wherof ye are nowe ashamed: for the ende of those thynges is death. But nowe are ye deliuered from sinne, and made the seruauntes of God, and haue your fruite to be sanctified, and the ende euerlastyng lyfe. For the rewarde of sinne is death: but eternall lyfe is the gifte of God: Through Jesus Christ our Lorde. Roma. vi.

The gospell.

IN those daies, when there was a very great companie, and had nothyng to eate: Jesus called his disciples vnto him, and sayed vnto them: I haue compassion on the people, because they haue now been with me three dayes, and haue nothyng to eate: And if I sende them awaye fastyng to their owne houses, they shal fainte by the way: for diuerse of them came from farre. And his disciples answered him: where shoulde a manne haue bread here in the wildernesse, to satisfie these? And he asked them: howe many loaues haue ye? They sayd, seuen. And he cōmaunded the people to sit downe on the ground. And he tooke the seuen loaues: And when he had geuen thankes, he brake and gaue to his disciples, to sette before them. And they did set thē before the people. And they had a fewe smal fishes. And when he had blessed, he commaunded them also to be set before them. And they dyd eate, and were suffised. And they tooke vp of the broken meate that was left, seuen baskettes full. And they that did eate, were aboute foure thousande. And he sente them awaye. Mar. viii.

¶ The eyght Sondaye.

Porcio mea domine, psal. Cxix.

THou arte my portion, O Lorde: I haue promised to kepe thy lawe.

I made myne humble petition in thy presence with my whole heart: O be mercifull vnto me, according vnto thy worde.

I cal myne owne waies to remembraunce: and turne my feete into thy testimonies.

I made hast: and prolonged not the tyme to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight will I rise, to geue thankes vnto thee: because of thy righteous iudgementes.

I am a companion of all them that feare thee: and kepe thy commaundementes.

The earth, O Lorde, is full of thy mercye: O teache me thy statutes.

Glory be to father, and to the sonne: and to the holy goste.

William Barber

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

GOd, whose prouidence is neuer deceiued, we humbly beseche thee, that thou wilt put away from vs all hurtful thinges, and geue those thinges which be profitable for vs: Through Iesus Christe our Lorde.

The Epistle.

Roma. viii.

BRethren, we are debters, not to the flesshe, to liue after the flesshe. For yf ye liue after the flesshe, ye shal dye. But if ye (through the spirit) doe mortifie the deedes of the body, ye shal liue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of adoption, whereby we crie: Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires I meane of god, & heires annexed with Christ: yf so be that we suffre

suffre with him, that we maye be also glorified together with him.

The Gospell.

BEware of false Prophetes, which come to you in shepes clothing, but inwardly thei are rauenig wolues. ye shal know thē by their frutes. Do men gather Grapes of thornes? Or Figges of Thistles? Euē so euery good tree bryngeth furth good frutes: But a corrupt tree, bringeth furth euyll frutes. A good tree can not bryng furth bad frutes, neyther can a bad tree brynge furth good frutes. Euery tree that bryngeth not furth good fruite, is hewen downe and cast into the fire. Wherfore, by their frutes ye shall knowe them. Not euery one that sayeth vnto me, Lorde, Lord, shal entre into the kingdome of heauen: but he that doeth the will of my father which is in heauen, he shal entre into the kyngdome of heauen. Mat. vii.

The. ix. Sonday.

O Lorde, thou hast delt graciously with thy seruaunt: accordyng vnto thy worde. Bonitatem fecisti. Psal. cxix.

O learne me true vnderstandynge, and knoweledge: For I haue beleued thy commaundementes.

Before I was troubled I wente wrong: but nowe I haue kept thy worde.

Thou arte good and gracious: O teache me thy statutes.

The proude haue imagined a lye against me: but I will kepe thy commaundementes with my whole heart.

Their herte is as fatte as braune: but my delyte hath been in thy lawe.

It is good for me that I haue been in trouble: That I maye learne thy statutes.

The lawe of thy mouth is derer vnto me: then thousandes of golde and syluer.

Glory be to the father, and to the sonne: and to the holye goste.

As it was in the begynnynge, is nowe, and euer shalbe: worlde wythout ende. Amen.

The Collect.

GRaunt to vs lord, we beleche thee, the spirit to thinke, and doe alwayes suche thynges as be rightfull: that we, whiche cannot be without thee, may by thee be able to lyue accordynge to thy wyll: through Jesus Christe oure Lorde.

The Epistle.

i. Cor. x. BRethren, I would not that ye should be ignoraunt, how that our fathers were all vnder the cloude, & al passed through the sea, and were al baptised vnder Moses in the cloude, & in the sea, and did all eate of one spirituall meate, & did all drynke of one spirituall drynke. And they dranke of the spirituall rocke that folowed them, whiche Rocke was Christ. But in many of them had God no delight. For they were ouerthrowen in the wildernes. These are ensamples to vs, that we should not lust after euil thinges, as they lusted. And that ye should not be worshippers of ymages, as were some of them, according as it is written: The people sate downe to eate, and drinke, and rose vp to playe. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fel in one daye three and twentie thousande. Neither let vs tempt Christ, as some of them tempted, and were destroied of serpentes. Neither murmure ye, as some of them murmured, & were destroyed of the destroyer. All these thinges happened vnto them for ensamples: But are written to put vs in remembraunce, whom the endes of the world are come vpon. Wherfore, let him that thinketh he standeth, take hede lest he fall. There hath none other temptacion taken you, but suche as foloweth the nature of man. But God is faithfull, whiche shall not suffer you to be tempted aboue your strength: but shall in the middes of the tẽptacion make a way, that ye may be able to beare it.

The gospell.

Luc. xvi. IEsus sayed vnto his disciples: There was a certayne riche man, whiche hadde a Stewarde, and thesame was accused vnto hym, that he hadde wasted hys goodes. And he called him, and saied vnto hym: howe is it that I heare thys of thee? Geue accomptes

coinptes of thy stewardshipe, for thou mayst be no longer Stewarde. The Stewarde sayed within himselfe: what shal I do? For my maister taketh away from me the Stewardshyp. I cannot dygge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardshippe, they may receyue me into their houses.

So when he had called all hys Masters debters together, he saied vnto the first: how much owest thou vnto my Master? And he sayed: an hundred tunnes of oyle. And he sayd vnto him: take thy Byll, and sitte downe quickly, and write fiftie. Then sayed he to an other: howe muche owest thou? And he sayd: an hundred quarters of wheate. He sayd vnto him: take thy byl and write foure skore. And the Lorde commended the vniuste Stewarde, bycause he had done wysely. For the children of this world are in their nacion, wyser then the chyldren of lyght. And I saye vnto you: Make you frendes of the vnryghteous Mammon, that when ye shall haue nede, they maye receyue you into euerlasting habitacions.

The.x. Sonday.

Thy handes haue made me and fashioned me: O geue me vnderstandyng, that I may learne thy commaundementes. *Manus tuæ. Psal.cxix.*

They that feare thee wyll be glad, when they see me: because that I haue put my trust in thy worde.

I know, O Lorde, that thy iudgemētes are right: & that thou of very faithfulnes, hast caused me to be troubled.

O let thy mercifull kindnes be my comfort: According to thy worde vnto thy seruaunt.

O let thy louing mercies come vnto me, that I may liue: For thy lawe is my delight.

Let the proude be confounded, for they goe wickedly aboute to destroy me: But I will be occupied in thy commaundementes.

Let suche as feare thee, and haue knowen thy testimonies: be turned vnto me.

O let my heart be sounde in thy statutes: that I be not ashamed.

Glory be to the father, and to the sonne &c.
As it was in the beginning. &c. Amen.

The Collect.

LEt thy merciful eares, O Lorde, be open to the prayers of thy humble seruauntes: and that they maye obteyne their peticiõs, make thẽ to aske such thinges as shal please thee: Through Jesus Christe our Lorde.

The Epistle.

i. Cor. xii. CONcerning spirituall thinges (brethren) I woulde not haue you ignorannte. ye knowe that ye were Gentiles, and wente youre wayes vnto dumme ymages, euẽ as ye were ledde. Wherfore I declare vnto you, that no man, speakyng by the spirite of God, defieth Jesus. Also no man can saye that Jesus is the Lorde, but by the holye goste. There are diuersities of gyftes, yet but one spirite. And there are differences of administrations, and yet but one lord. And there are diuerse maners of operations, and yet but one God, whiche worketh all in all. The gyfte of the spirite is geuen to euery man, to edifie with all. For to one is geuen throughe the spirite, the vtteraunce of wisdome: To an other is geuen the vtteraũce of knowlege, by thesame spirite. To another is geuen faith, by the same spirite. To another the gyfte of healynge, by thesame spirite. To another, power to doe miracles. To another prophecie. To another iudgemente to discerne spirites. To another diuerse tongues. To another the interpretacion of tongues: But these all worketh euen the selfe same spirite, deuiding to euery man a seuerall gifte, euen as he will.

The Gospell.

Luc. xix. AND when he was come nere to Hierusalem, he beheld the citie, and wept on it, saying: If thou hadst knowẽ those thinges, whiche belong vnto thy peace, euẽ in this thy daye thou wouldst take hede. But nowe are they hid from thyne yes. For the dayes shall come vpon thee, that thy enemies also shall caste a banke aboute thee, and compasse thee rounde, and kepe thee in on euerye syde, and make thee euen

even with thy ground, & thy children which ar in thee. And they shall not leave in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, & them that bought, saying vnto them: It is written, my house is y house of prayer: but ye have made it a denne of theeves. And he taught dayly in the Temple.

The xi. Sunday.

My soule hath longed for thy salvation: and I have a good hope, because of thy worde. Defecit. Psal. cxix.

Mine eyes long sore for thy worde, saying: O when wilt thou comfort me?

For I am become like a bottle in the smoke: yet do I not forget thy statutes.

How many ar the dayes of thy servant? when wilt thou be avenged of them that persecute me?

The proud have digged pitts for me: which ar not after thy Law.

All thy commandments ar true: they persecute me falsly, O be thou my helpe.

They had allmost made an end of me vpon earth: but I forsook not thy commandments.

O quicken me after thy loving kindnes: & so shall I kepe the testimonyes of thy mouth.

Glory be to y Father, & to y Sonne &c.
As it was in y beginning, is now. &c.

The Collect.

God which declarest thy allmighty power, most chiefly in shewing mercie & pitty: Give vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure: through Jesus Christ our Lord.

The Epistle.

Brethren, as pertaining to y Ghospell, which I preached vnto you, which ye have also accepted, and 1. Cor. xv.

ted, and in the which yee continue, by y^e which allso yee ar saved: I do you to wete after what manner I preached vnto you, if yee keep it, except yee have beleved in vaine. For first of all I delivered vnto you that which I received, how that Christ died for our sins according to the scriptures: & that he was buried, & that he arose againe the third day, according to the scriptures: And that hee was seen of Cephas, then of y^e xii. After that he was seen of mo then five hundreth brethren at once, of which many remaine vnto this day, & many ar fallen asleep. After that appered he to James, then to all the apostles. And last of all he was seen of me, as of one y^t was born out of due time. For I am y^e least of y^e Apostles, w^ch am not worthy to be called an Apostle, because I have persecuted the congregation of god. But by the grace of god, I am that I am: and his grace which is in me was not in vaine. But I laboured more abundantly then they all, yet not I, but y^e grace of god which is with me. Therfore, whether it were I or they, so we preached, & so ye have believed.

The Ghospell.

Luk. xviii.

Christ told this parable vnto certain which trusted in themselves that they were perfect, & despised other. Two men went vp into the Temple to pray, the one a Pharisee & the other a Publican. The Pharisee stood & prayed thus with himself. God, I thank the, that I am not as other men are, extortioners, vnjust, adulterers, or as this Publican. I fast twice in the weke: I give tith of all that I possesse. And the Publican standing afar off, would not lift vp his eyes to heavn, but smote vpon his breast saying: God be mercifull to me a sinner. I tell you, this man departed home to his house justified more then the other. For every man that exalteth himself shall be brought low: and he that humbleth himself shall be exalted.

The. xii. Sunday.

In eternum Domine. Psal. Cxix.

Lord, thy word endureth for ever in heavn.

Thy truth allso remaineth from one generatio to another: thou hast layd y^e foundation of y^e earth, & it abideth.

They continu this day, according to thine ordinance: for all things serve thee.

If my delight had not been in thy Law: I should have perished in my trouble.

I will never forget thy commandments: for with them thou hast quickened me.

I am thine, oh save me: for I have sought thy commandments.

The ungodly layed wait for me to destroy me: But I will consider thy testimonies.

I see that all things come to an end: but thy commandments are exceeding broade.

Glory be to ye Father, & to ye sonne &c:
As it was in ye beginning, is now &c.

The Collect.

Almighty & everlasting God, which art allwayes more readie to heare then we to pray: and art wont to give more then either we desire or deserve: powre down upon us the abundance of thy mercie, forgiving us those things whereof our conscience is afrayd, and giving unto us that that our prayer dare not presume to aske, thorow Jesus Christ our Lord.

The Epistle.

Such trust have wee through Christ to Godward, not that wee are sufficient of our selves, to think any thing as of our selves, but if we be able unto any thing, the same commeth of God, which hath made us able to minister the new testament, not of the letter but of the spirit: for the letter killeth, but the spirit giveth life. If the ministration of death through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his countenance (which glorie is doen away) why shall not the ministration of the spirit be much more glorious, for if the ministration of condemnation be glorious, much more doth the ministration of righteousnes excede in glory. ij. Cor. iij.

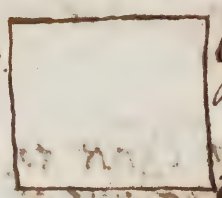
The Gospell. Jesus de-

At the Communion.

Jesus departed from the coasts of Tyre & Sidon, & came vnto the sea of Galile, throw the midst of the coasts of the x. cityes. And they brought vnto him one that was deafe, & had an impediment in his speech, & they prayed him to put his hand vpon him. And when he had taken him aside from the people, he put his fingers into his eares, & did spitt, & touched his tongue, & looked vp to heaven & sighed, & said vnto him Ephata, that is to say be opened, & the string of his tongue was loosed, & he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying: He hath done all things well, he hath made both the deafe to heare, & the dumme to speake.

The xiij. Sunday.

Quomodo dilexi. Psalm. cxix.



Lord, what Love have I vnto thy Law: all the day long is my study in it.

Thou, through thy commandements hast made me wiser than mine enimies: For they ar ever with me.

I have more vnderstanding then my teachers: for thy testimonies ar my study.

I am wiser then the aged: Because I keepe thy commandements.

I have refrained my feet from every evill way: that I may keep thy word.

I have not shrinked from thy judgments: for thou hast taught me.

O how sweet ar thy words vnto my throate: yea sweeter then honey vnto my mouth.

Through thy commandements I get vnderstanding: therfore I hate all wicked wayes.

Glory be to the father. &c. As it was &c.

The Collect.

Almighty & mercifull God, of whose only gift it commeth that thy faithfull people doe vnto the true

true and laudable seruice: graunte we beseche thee, that we may so runne to thy heauenly promises, that we faile not finally to attayne the same: through Jesus Christe oure Lorde.

The Epistle.

TO Abraham & his sede were the promises made. Gala.iii. He sayeth not in the sedes, as manye: but in thy sede, as of one, whiche is Christ. This I say, that the lawe which began afterward, beyonde iiii.C. and. xxx. yeres, doth not disanul the testament that was confirmed afore of God vnto Christwarde, to make the promise of none effecte. For if the inheritaunce come of the lawe, it cometh not now of promise. But god gaue it to Abrahã by promise. Wherfore then serueth the lawe? The lawe was added because of transgression (till the sede came, to whom the promise was made) and it was ordayned by Angels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the law then agaynst the promise of God? God forbyd. For if there had been a lawe geuen whiche coulde haue geuen life: then no doubt righteousnes shoulde haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promise, by the faith of Jesus Christe, shoulde be geuen vnto them that beleue.

The Gospell.

HAppy are the yes which see the thynges that Luc.x. ye see. For I tel you, that many Prophetes and kinges haue desired to see those thinges which ye see, & haue not seen them, and to heare those thynges whiche ye heare, and haue not heard them. And beholde, a certayne lawyer stode vp and tempted hym, saying: Master, what shall I do to inherite eternall lyfe? he sayed vnto him: what is written in the lawe? howe readest thou? and he answered, and sayed: Loue the Lorde thy God with all thy hearte, and with al thy soule, and with all thy strength, and with al thy mynde: and thy neyghbour as thy selfe. And he sayed vnto him: Thou hast answered right. This doe and thou shalte liue: but he willynge to iustifie himselfe, sayed vnto Jesus: And who is my neighbour: Jesus answered and sayed.

A certaine man descended from Jerusalem to Hierico, and fell among theues, which robbed hym of his rayment, and wounded him, and departed, leauing him halfe dead. And it chaunsed that there came downe a certayne preste that same waye, and when he sawe him, he passed by. And likewise a Leuite, when he went nye to the place, came and loked on him, and passed by. But a certayne Samaritane as he iorneyed, came vnto him: & when he sawe him, he had compassion on him, and went to, and bounde vp his wou-des, and powred in oile and wine, and set him on his owne beast, and brought him to a cõmon inne, and made prouisi-on for him. And on the morowe, when he departed, he toke out two pence, and gaue them to the hoste, and sayed vnto him: Take cure of him, & whatsoeuer thou spendest more, when I come agayne, I wyl recõpence thee. Which now of these thre thynkest thou was neighbour vnto him that fell among the theues? and he sayed: he that shewed mercy on hym. Then sayed Jesus vnto hym: goe, and doe thou lyke-wyse.

The.xiiii.Sonday.

Lucerna pedibus meis. Psal.Cxix.

Thy word is a Lanterne vnto my feete: and a light vnto my pathes.

I haue swore, and am stedfastly purposed: to kepe thy ryghteous iudgementes.

I am troubled aboue measure: quicken me, O Lorde, accordyng vnto thy worde.

Let the freewyll offeringes of my mouth please thee, O Lord: and teache me thy iudgementes.

My soule is alway in my hande: yet doe not I forget thy lawe.

The vngodly haue layed a snare for me: but yet swar-ued not I from thy commaundementes.

Thy testimonies haue I claimed as myne heritage for euer: and why? they are the very ioy of my heart.

I haue applyed my hearte to fulfyll thy statutes alway: euen vnto the ende.

Glory be to the father, and to the sonne. &c.

As it was in the begynnyng. &c.

The Collect.

ALmightie and euerlastyng God, geue vnto vs the increase of fayth, hope, and charitie, and that we maye obteine that whiche thou doest promise: make vs to loue that which thou doest commaund, through Jesus Christe oure Lorde.

The Epistle.

I Say, walke in the spirite, and fulfil not the lust of the flesshe. For the flesshe lusteth contrary to the spirite, and the spirite contrary to the flesshe: these are cõtrary one to the other, so that ye cannot doe whatsoeuer ye woulde. But and yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesshe are manyfest, which are these: adultry, fornication, vnclenesse, wantonnesse, worshipping of images, witchcraft, hatred, variaũce, zele, wrath, stryfe, sedicions, sectes, enuyng, murder, dronkennes, gluttony, and suche like, of the whyche I tell you before, as I haue tolde you in times past, that they whiche commit suche thynges, shall not be inheritors of the kyngdome of God. Contrarily, the fruite of the spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faithfulnes, mekenes, temperaunce. Agaynste suche there is no lawe. They truely that are Christes, haue crucified the flesshe with the affections and lustes. Gala. V.

The gospell.

AND it chaunsed as Jesus went to Jerusalem, that he passed through Samaria and Galile. And as he entred into a certaine toune, there met him .x. men that were lepers, which stode afarre of, and put furthe their voices, & sayed: Jesu master haue mercy vpon vs. When he sawe them, he sayed vnto them: go, shewe your selues vnto the priestes. And it came to passe, that as they went they were clensed. And one of them, when he sawe that he was clensed, turned backe agayne, & with a loud voice praised God, and fel downe on his face at his feete, & gaue him thankes. And the same was a Samaritane. And Jesus answered, and sayed: Are there not .x. clensed? but where are those ix? There are not foũd that returned againe to geue God Luc. xvii.

prayse, saue onely thys straunger. And he sayd vnto hym: aryse, go thy waye, thy fayth hath made the whole.

The.xv. Sonday.

Iniquos odiohabui. psal. Cxix.

I hate them that imagine euyl thinges: but thy lawe do I loue.

Thou arte my defence and shylde: and my trust is in thy worde.

Awaye fro me ye wycked: I wyll kepe the commaundementes of my God.

O stablishe me accordyng vnto thy word, that I may liue: and let me not be disapointed of my hope.

Holde thou me vp, and I shalbe safe: yea my delyte shall euer be in thy statutes.

Thou hast troden doune all them that departe from thy statutes: for they imagyne but deceipte.

Thou puttest away all the vngodly of the earthe lyke drosse: therfore I loue thy testimonies.

My flesshe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Glory be to the father and to the sonne. &c.
As it was in the begynnyng. &c. Amen.

The Collect.

KEpe we beseche thee, O Lorde, thy Churche wyth thy perpetuall mercy, and bycause the frailtie of man without thee, can not but fall: kepe vs euer by thy helpe, and leade vs to all thynges profitable to our saluacion: through Jesus Christ our Lorde.

The Epistle.

Gala. vi.

YE see howe large a letter I haue wyttē vnto you with mine owne hande. As many as delyre wyth outwarde apperaunce to please carnally, these same constraine you to be circūcised, onely lest they should suffre persecuciō for the crosse of Christ. For they thēselues which are circūcised kepe not the lawe, but desire to haue you circūcised, that they might reioyce in your flesshe. God forbyd that I should reioyce, but in ye crosse of our lord Jesu Christ, wherby the world is crucified vnto me, & I vnto the world.

For

For in Christ Jesu neither circumcision auaileth any thing at all, nor vncircumcision: but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercye, and vpon Israell that pertayneth to God. From hencefurth, lette no man put me to buslines: for I beare in my body the markes of the Lorde Jesu. Brethren, the grace of oure Lorde Jesu Christe, be with youre spirte. Amen.

The gospell.

NO man can serue two Maisters, for either he shall hate the one and loue the other, or elles leane to the one, and despise the other: ye can not serue God and Mämon. Therfore I say vnto you: be not careful for youre life, what ye shal eate or drincke: nor yet for your body, what raimēt ye shalput on. Is not the life more worth thē meate & the body more of value then raiment? Beholde the foules of the ayre, for they sowe not, neither doe they reape, nor cary into the barnes: and your heauenly father fedeth them. Are ye not muche better then they? Whyche of you (by takyng careful thoughte) can adde one cubyte vnto his stature? And why care ye for raymēt? Consider the Lylyes of the fielde, howe they growe. They laboure not: neither do they spynne. And yet I say vnto you, that euen Salomon in all hys royalty, was not clothed lyke one of these. Wherefore, yf God so clothe the grasse of the fielde (whiche though it stand to day, is to morowe cast into the fornace:) shall he not muche more do the same for you, O ye of lytle fayth? Therfore, take no thought; saying: what shall we eate, or what shall we drynke, or wherwith shall we be clothed? after al these thinges do the Gentyles seke. For your heauenlye father knoweth that ye haue nede of all these thynges. But rather seeke ye fyrst the kyngdome of God, and the righteousnes thereof, and all these thynges shalbe ministred vnto you. Care not then for the morowe: for the morowe daye shall care for it selfe: sufficiente vnto the daye is the trauayll thereof. Math. vi.

The

The.xvi. Sonday.

Eeci iudiciũ pſal. cxix.

Deale with thy thing that is lawful & righte: O geue me not ouer vnto myne oppreſſours.

Make thou thy ſeruaunte to delite in that which is good: that the proud do me no wrõg.

Myne iyes are waſted awaye with lookyng for thy health: and for the worde of thy righteouſnes.

O deale with thy ſeruaunt accordyng vnto thy louyng mercy: and teache me thy ſtatutes.

I am thy ſeruaunt: O graunt me vnderſtandyng, that I maye knowe thy teſtimonies.

It is tyme for thee Lord to laye to thyne hande: for they haue deſtroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious ſtone.

Therfore holde I ſtraighte all thy commaundementes: and all falſe wayes I vtterly abhorre.

Glory be to the father and to the ſonne. &c.

As it was in the beginnyng. &c. Amen.

The Collect.

Orde we beſeche thee, let thy continuall pitie cleanſe and defende thy congregation: and becauſe it can not continue in ſaftie without thy ſuccoure, preſerue it euermore by thy helpe and goodnes, through Jeſus Chriſt our Lorde.

The Epiſtle.

Ephe. iii.

Deſire that you faint not becauſe of my tribulacions that I ſuffre for your ſakes: whiche is youre praiſe. For this cauſe I bowe my knees vnto the father of our lorde Jeſus Chriſte, which is father ouer al that is called father in heuen and in yearth, that he woulde graunte you, accordyng to the riches of his glorye, that ye maie be ſtrengthed with might by his ſpirite in the inner man: that Chriſte maye dwell in youre heartes by fayth, that ye beyng rooted and grounded in loue, might be able to comprehend with al ſaintes, what is the bredth and length, depth and heigth: and to knowe the excellent loue of

the

the knowledge of Christe, that ye myght be fulfilled with all fulnes, which commeth of God. Unto him that is able to do exceading aboundantlye aboue all that wee aske or thinke according to the power that worketh in vs, be praise in the congregacion by Christ Jesus, throughout all generacions from time to tyme. Amen.

The Gospell.

AND it fortuned that Jesus went into a Citie called Naim, and many of hys disciples went with him, and muche people. When he came nye to the gate of the citie, beholde, there was a dead man caried out, which was the only sonne of hys mother, and she was a wedowe, and muche people of the cytie was with her. And when the Lorde sawe her, he had compassion on her, and sayd vnto her: wepe not. And he came nye, and touched the coffen, and they that bare hym stode styll. And he said: yong man, I saie vnto thee, arise. And he that was dead sate vp, and began to speake. And he delyuered him to his mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great Prophet is rysen vp among vs, and God hath visited his people. And this rumor of hym wēt forth throughout al Jewrye, & throughout al the regions whych lye rounde about. Luc. vii.

¶ The. xvii. Sondaye.

THy testimonies are wonderfull: therfore doeth my soule kepe them. Mirabilia, psal. cxix.

When thy worde goeth forth: it geueth lighte and vnderstandyng euen vnto the simple.

I opened my mouth and drue in my breath: for my delyte was in thy commaundementes.

O looke thou vpon me, and be mercifull vnto me: as thou vsest to do vnto those that loue thy name.

Order my steppes in thy worde: and so shall no wyckednes haue dominion ouer me.

O deliuer me from the wrongfull dealynges of menne: and so shall I kepe thy commaundementes.

Shewe the light of thy countenaunce vpon thy seruaūt:

and teache me thy statutes.

Mine iyes gushe out with water: because men kepe not thy lawe.

Glory be to the father, and to the sonne: and to the. &c.

As it was in the begynnyng, is nowe and euer. &c.

The Collect.

LOrde, we praie thee that thy grace maie alwayes preuente and folowe vs, and make vs continuallye to be geuē to al good workes: through Jesus Christ our Lorde.

The Epistle.

Ephe. iiii.

I (whiche am a prisoner of the Lordes) exhorte you, that ye walke worthy of the vocacion wherwyth ye are called, with all lowlines and mekenes, with humblenes of mind, forbearing one another through loue, and be dilygente to kepe the vnytie of the spirite through the bonde of peace, beyng one body and one spirite, euen as ye are called in one hope of your callyng. Let there be but one Lorde, one fayth, one baptisme, one God and father of all, which is aboue all, and through all, and in you all.

The Gospell

Luc. xiiii.

IT chaunced that Jesus went into the house of one of the chiefe Pharisei̇s, to eate bread on the Sabboth daye: and they watched him. And behold there was a certayne man before hym, whiche had the dropsye. And Jesus aunswered, and spake vnto the lawiers and Pharisei̇s, saying. Is it lawefull to heale on the Sabboth daye? And they helde theyr peace. And he toke him and healed him, and let hym go: and answered them, saiyng: which of you shal haue an Asse or an Oxe fallen into a pyt, and wyll not straight waye pul hym out on the Sabboth daye? And they could not aunswere him againe to these thinges. He put forth also a similitude to the geastes, when he marked howe they preaced to be in the hiest roumes, & said vnto them: when thou art biddē of any man to a wedding, sit not doune in the highest rounne, leste

lest a more honorable man then thou, be bidden of him, and he (that bad him and thee) come and say to thee: geue this man roume: and thou then begyn with shame to take the lowest roume. But rather when thou art bidden, go and sit in the lowest roume, that when he that bad thee cometh, he may saie vnto thee: frend sit vp hier. Then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shalbe brought low, and he that humbleth himselfe, shalbe exalted.

¶ The xviii. Sondaye.

RIghteous art thou, O Lorde: and true is thy iudgement. Justus es dñe psal. cxix.

The testimonies that thou hast cõmaunded: are exceadyng righteous and true.

My zeale hath euen consumed me: because myne enemyes haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruaunt loueth it.

I am small and of no reputacion: yet do not I forgette thy commaundementes.

Thy ryghteoulnes is an euerlastyng righteoulnes: and thy lawe is the trueth.

Trouble and heauines haue taken holde vpon me: yet is my delight in thy commaundementes.

The righteoulnes of thy testimonies is euerlastyng: O graunt me vnderstandyng and I shall lyue.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

LOrde wee beleche thee, graunte thy people grace to auoyde the infeccions of the deuill, and with pure hearte and mynde, to folowe thee, the onely God: Through Jesus Christe our Lorde.

The Epistle.

I Thanke my God alwayes on your behalfe, for the grace of God, which is geuen you by Jesus Christ, that in all thynges ye are made riche by him, in all 1. Cor. 1.

vtteraunce, and in all knowledge, by the whiche thynges, the testimonye of Jesus Christe, was confirmed in you, so that ye are behinde in no gifte, waityng for the apperyng of our Lorde Jesus Christe, which shall also strengthe you vnto the ende, that ye maye be blameles, in the daye of the commyng of our Lorde Jesus Christ.

The Gospell

Math. xxii. When the Pharisees had heard, that Jesus did put the Saducees to silence, they came together, and one of them (which was a Doctor of lawe) asked him a question, tempting him, and saying: Master, which is the greatest cõmaundement in the lawe? Jesus sayd vnto him: Thou shalt loue the lord thy God with all thy heart, and with all thy soule, and with all thy mind. This is the fyrste and greatest commaundement. And the seconde is lyke vnto it. Thou shalt loue thy neyghbour as thy selfe. In these two commaundementes, hang all the lawe and the prophetes. While the Pharisees were gathered together, Jesus asked them, saying: what thynke ye of Christ? whose sonne is he? They sayed vnto him: the sonne of Dauid. He sayd vnto them: howe then doth Dauid in spirite, call hym Lorde, saying: The Lorde sayd vnto my Lorde, sitte thou on my righte hande tyll I make thyne enemies thy footestoole. If Dauid then call him Lorde, how is he thẽ his sonne? And no man was able to answere him any thing, neither durst any man (frõ that day furth) aske him any mo questions.

The .xix. Sondaye.

Clamaui. psal. cxix. I Call with my whole heart: heare me, O Lord, I wyll kepe thy statutes.

Yea, euen vpon thee do I cal: helpe me and I shall kepe thy testymonies.

Early in the morning do I crye vnto thee: for in thy worde is my truste.

Myne iyes preuente the night watches: that I myght be occupied in thy wordes.

Heare my voice (O Lorde) according vnto thy louing kind-

kyndnesse: quicken me according as thou art wont.

They drawe nye that of malyce persecute me: and are farre from thy lawe.

Be thou nye at hande, O Lorde: For all thy commaundementes are true.

As concernyng thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Glory be to the father. and to the sonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

O GOD, for asmuch as without thee, we are not able to please thee: Graunt that the working of thy mercye, maye in all thynges directe and rule oure heartes: Through Jesus Christe oure Lorde.

The Epistle.

THys I saye and testifie through the Lorde, that ye henceforth walke not as other Gentiles walke, in vanytie of their mynde, whyle they are blynded in their vnderstanding, being farre from a godly lyfe, by the meanes of the ignorauncie that is in them, and because of the blyndenesse of their heartes, whiche beyng past repentaunce, haue geuen themselues ouer vnto wantonnes, to worke all manner of vncleannes, euen with gredines. But ye haue not so learned Christe. If so bee that ye haue heard of him, & haue been taught in him, as the trueth is in Jesu (as concernyng the conuersacion in tyme paste) to laye from you that olde man, which is corrupt, accordynge to the deceiueable lustes. To be renued also in the spirite of your minde, and to putte on that newe man, which after God, is shapen in righteousnes and true holynes. Wherfore, put awaye lying, and speake euery man trueth vnto hys neighbour, forasmuche as we are members one of another. Be angry, and synne not: Let not the Sunne go doune vpon your wrath, neither geue place to the backbiter. Lette him that stole, steale no more, but lette him rather labour with his handes the thing which is good, that he may geue vnto him that needeth. Let no filthy communication procede Eph. iiii.

out of your mouth: But that which is good to edifie withall, as ofte as nede is, that it maye minister grace vnto the hearers. And greue not ye the holy spirite of God, by whome ye are sealed vnto the day of redemption. Let all bitternesse and fearcenesse, and wrath, & roaryng, and cursed speakyng, be put awaye from you, with all maliciousnes. Be ye curteous one to another, merciful, forgeuing one another, euen as god for Christes sake hath forgeuen you.

The Gospell.

Math. ix.

IEsus entred into a shippe and passed ouer, and came into hys owne Citie: And beholde, they brought to hym a manne sicke of the Palsey, lying in a bed. And when Jesus sawe the faith of them, he said vnto the sicke of the Palsey: Sōne bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes said within themselues: thys manne blasphemeth. And when Jesus sawe their thoughtes, he said: wherfore thinke ye euyl in your heartes: whether is it easyer to say, thy sinnes be forgeuen thee, or to saye, arise and walke: But that ye may knowe that the sonne of manne hathe power to forgeue synnes in yearth: Then sayeth he vnto the sicke of the Palsey: Arise, take vp thy bed, and go vnto thine house. And he arose and departed to hys house: But the people that sawe it, merueiled and glorified God, which had geuen suche power vnto men.

The .xx. Sondaye.

Vide humilitatem meam Psal. cxix.

COnsidre myne aduersytie, and delyuer me: For I do not forget thy lawe.

Auenge thou my cause and delyuer me: quicken me accordyng vnto thy worde.

Healthe is farre from the vngodly: For they regarde not thy statutes.

Greate is thy merry, O Lorde: quicken me as thou art wont.

Many

Many there are that trouble me, and persecute me: yet do not I swarue from thy testymonies.

It greueth me when I se the transgressors: because they kepe not thy lawe.

Consider, O Lord, how I loue thy commaundementes, O quicken me: accordyng to thy louyng kyndnesse.

Thy worde is true from euerlastyng: All the iudgementes of thy righteousnes endure for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

ALmightie and merciful God, of thy bountefull goodnes, kepe vs from all thynges that maye hurte vs: that we beyng ready both in bodye and soule, maye with free heartes accomplishe those thynges, that thou wouldest haue doen: Through Jesus Christe our Lord.

The Epistle.

TAke hede therfore, howe ye walke circumspectelye: not as vnwise, but as wysemen, winning occasion, because the dayes are euill. Wherfore be ye not vnwise, but vnderstand what the will of the Lorde is, and be not dronken with wyne, wherin is excesse. But be fylled with the spirite, speakyng vnto your selues in Psalmes & Hymmes, and spirituall songes, syngyng and makyng melody to the Lord in your heartes, geuyng thākes alwayes for all thynges vnto God the father, in the name of oure Lorde Jesus Christe: submittyng your selues one to another, in the feare of God. Ephe. v.

The Gospell.

IEsus sayed to his disciples: The kyngdome of heauen is lyke vnto a man that was a Kyng, whiche made a Mariage for his sonne, and sent furth his seruauntes, to call them that were bid to the wedding, and they wolde not come. Agayne he sent Math. xxii.

furth other seruauntes, saying: Tell them which are bidden: behold, I haue prepared my diner, mine Oxen and my fatlynges are kylled, and all thynges are ready: come vnto the Mariage. But they made light of it, and went their wayes: One to his farme place, another to his Marchaundise, and the remnaunte toke his seruauntes, and intreated them shamefully, and slewe them. But when the King heard therof, he was wrothe, and sent furthe his menne of warre, and destroyed those murtherers, and brent vp their citie. Then saide he to his seruauntes: the Mariage in dede is prepared, but they which were bydde, were not worthy: Go ye therfore out into the hye wayes: and as many as ye fynde, bid them to the Mariage. And the seruauntes went furth into the hye wayes, and gathered together al, as many as they coulde fynde, both good and bad, and the wedding was furnished with geastes. Then the king came in, to se the geastes: & when he spied there a man, whiche had not on a wedding garment, he sayed vnto him: frende, how cammest thou in hither not hauing a weddyng Garment: And he was euen speacheles. Then saide the Kyng to the mynisters: take and bynde hym hand and foote, and caste hym into vtter darkenesse, there shall be wepyng and gnashing of teeth. For many be called, but fewe are chosen.

The.xxi.Sondaye.

Principes persecuti psal.cxix.

PRinces haue persecuted me without cause: But my hearte stādeth in awe of thy wordes. I am as glad of thy worde: as one that findeth great spoyles.

As for lies, I hate and abhorre them: But thy lawe do I loue.

Seuen tymes a daye do I prayse thee: Because of thy righteous iudgementes.

Greate is the peace that they haue which loue thy lawe: and they are not offended at it.

Lorde, I haue loked for thy sauyng health: and doen after thy commaundementes.

My soule hath kept thy testymonyes: and loued them exceedyngly.

I haue

I haue kept thy commaundementes and testimonies: for all my wayes are before thee.

Glory be to the father, and to the sonne, and to the holy ghoste.

As it was in the begynnyng, is nowe, and euer shalbe worlde without ende. Amen.

The Collect.

GRaunte wee beseche thee, mercyfull Lorde, to thy faithfull people, pardon and peace: that they may bee clensed from al their sinnes, and serue thee with a quyet mynde: Through Jesus Christe our Lorde.

The Epistle.

MY brethren, be strong through the lord, & through the power of his might. Put on al the armoure of God, that ye may stande against the assaultes of the deuyll: for we wrestle not agaynste blonde and flesshe, but against rule, against power, agaynst worldly rulers, euen gouernours of the darkenes of this worlde, agaynst spirituall craftinesse, in heauenly thynges. Wherfore, take vnto you the whole armour of God, that ye may be able to resist in the euyll daye, and stande perfecte in all thynges. Stande therfore, and your loynes gyrde with the trueth, hauyng on the breste plate of righteousnes, and hauing shoes on your feete, that ye maye bee prepared for the gospell of peace. Aboue all, take to you the shilde of faith, wherwith ye maie quenche all the fiery dartes of the wicked. And take the helmet of saluacio, and the sworde of the spirite, which is the word of god. And praye alwayes with al maner of praier, & supplication in the spirite, and watch therunto with al instaunce and supplicacion, for al saictes and for me: that vtteraunce may be geuen vnto me, that I maye open my mouth frely, to vtter the secretes of my gospell (wherof I am a messenger in bondes) that therin I may speake freely, as I ought to speake. Ephe. vi.

The

The Gospell

John. iiii.

There was a certayne Ruler, whose sonne was sicke at Capernaum. Assone as the same heard, that Jesus was come out of Jewry into Galile, he wēt vnto him, & besought him that he would come doune and heale hys sonne. For he was euen at the poinct of death. Then saied Jesus vnto him: except ye see signes and wonders, ye wyll not beleue. The Ruler saieth vnto him: Sir, come doune or euer that my sōne dye. Jesus saieth vnto hym: go thy waye, thy sonne lyueth. The man beleued the worde that Jesus had spoken vnto him. And he went hys waye. And as he was goyng doune, the seruauntes mette him, and told him, saying: thy sonne liueth. Then enquired he of them the houre, when he beganne to amende. And they sayd vnto him: yesterdaie at the seuenth houre, the feuer left him. So the father knewe that it was the same houre, in the whiche Jesus said vnto him. Thy sonne lyueth, and he beleued, and all his housholde. This is againe the seconde miracle that Jesus did, when he was come out of Jewry into Galile.

¶ The. xxii. Sondaye.

Appropiquet deprecatio. psal. cxix

Let my complaynte come before thee, O Lorde: Geue me vnderstandyng according vnto thy worde.

O let my supplicacion come before thee: Deliuer me according to thy worde.

My lyppes shall speake of thy prayse: when thou hast taught me thy statutes.

Yea, my toungue shal sing of thy word: For al thy commaundementes are righteous.

Let thyne hande helpe me: For I haue chosen thy commaundementes.

I haue longed for thy sauing healthe, O Lorde: And in thy lawe is my delyght.

O lette my soule lyue, and it shall prayse thee: And thy iudgementes shall helpe me.

I haue

I haue gone astraie like a shepe that is lost: O seke thy seruaunte, for I do not forget thy commaundementes.

Glory be to the father, and to the sonne: and to the holy ghoste.

As it was in the beginning, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

LOrde we beseche thee to kepe thy housholde the churche, in continuall godlines: that throughe thy protection, it maye be free from all aduersities, and deuoutly geuen to serue thee in good workes, to the glory of thy name: Through Jesus Christe our Lorde.

The Epistle.

IThanke my God with all remembraunce of you alwayes in al my prayers for you, and praye with gladnes: Because ye are come into the felowshyp of the Gospell, from the firste daye vnto nowe. And am surelye certifyed of this, that he which hath begon a good worke in you, shal perfourme it vntill the day of Jesu Christ: as it becommeth me, so iudge I of you all, because I haue you in my hearte: forasmuche as ye are all companions of grace with me, euen in my bondes, and in the defending and stablishyng of the Gospell: for God is my recorde howe greatly I long after you all, from the very hearte rote in Jesus Christe. And thys I praye, that your loue maye increase yet more and more in knowledge, and in all vnderstanding, that ye maye accepte the thinges that are moste excellent, that ye may be pure, and suche as offend no man, vntyll the daye of Christe, beyng fylled with the fruite of righteousnes, whiche commeth by Jesus Christe, vnto the glory and prayse of God. Philip. 1.

The Gospell.

PEter said vnto Jesus: Lorde howe oft shall I forgeue my brother, if he synne agaynst me, tyll seuen times? Jesus saieth vnto him: I say not vnto thee Matth. xviii

vntyll

vntill seuen tymes: but seuentie tymes seuen times. Therfore is the kyngdome of heauen likened vnto a certayne man that was a kyng, which woulde take accoumptes of his seruaũtes. And when he had begon to recken, one was brought vnto hym, which ought hym tenne M. talentes, but forasmuche as he was not able to pay, his Lorde commaunded him to be solde, and hys wyfe and children, and all that he had, and payment to be made. The seruaunt fell doune, and besought him, saying: syr, haue pacience with me, and I wyll paye thee all. Then had the Lorde pytye on that seruaunt, and loced him, and forgaue him the debt. So the same seruaunt went out, and found one of hys felowes which ought him an. C. pence, and he layed handes on hym, and toke him by the throte, saying: paie that thou owest. And hys felowe fell doune, and besought hym, saying: haue pacience with me, and I will paye thee all. And he woulde not, but went and caste him into prison, till he shoulde paye the debt. So, when hys felowes sawe what was doen, they were very sorye, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him and said vnto him. O thou vngracious seruaunt, I forgaue thee al that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitye on thee? And his lorde was wroth, and deliuered him to the Jailers, till he should paye all that was due vnto him: So likewise shall my heauenly father do also to you, if ye from your heartes forgeue not (euery one his brother) their trespaces.

¶ The. xviii. Sondaye.

Nisi quia dominus. psal. cxxiiii.

IF the Lord himselfe had not been on our syde (nowe maye Jsraell saye:) if the lord himselfe had not been on our side, when men rose vp agaynst vs.

They had swalowed vs vp quick: whē they were so wrathfully displeased at vs.

Yea, the waters had drowned vs: and the streme had gone ouer our soule.

The

The depe waters of the proude: had gone euen ouer our soule.

But praysed be the Lorde: which hath not geuen vs ouer for a praye vnto theyr teethe.

Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are delyuered.

Our helpe standeth in the name of the Lorde: whiche hath made heauen and yearth.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

GOd our refuge and strength, whiche art the author of all godlynes, be ready to heare the deuoute prayers of thy churche: and graunt that those thinges which we aske faythfully, we maye obtayne effectually: throughe Jesu Christe our Lorde.

The Epistle.

BRethren be followers together of me, and looke on them whiche walke euen so as ye haue vs for an example. For many walke (of whom I haue told you often & nowe tell you weppng) that they are the enemies of the crosse of Christ, whose ende is damnacion, whose bely is theyr god, & glory to their shame, whiche are worldly mynded. But our conuersacion is in heauen, from whence we looke for the sauioure, euen the Lorde Jesus Christe, whiche shall chaunge our vyle bodye, that he maye make it lyke vnto his glorious bodye: according to the worckyng, wherby he is able also to subdue all thinges vnto hymselfe. Philiii.

The Gospell.

THen the Pharisees wente out and toke counsayll, howe they myghte tangle him in his wordes. And they sēt out vnto him their disciples with Herodes seruauntes, saying: Maister, we knowe that thou arte true, and teachest the waye of God truely, neither carest Math. xxii.

careſt thou for any man, for thou regardeſt not the outward appearaunce of men. Tel vs therfore, howe thinkeſt thou: Is it lawfull that tribute be geuen vnto Ceſar or not: But Jeſus perceyuing theyr wikednes, ſaid: why tempte ye me ye ypocrites: Shewe me the tribute money. And they toke him a peny. And he ſaid vnto them: whoſe is thys Jmage and ſuperſcription: they ſaid vnto him, Ceſars: Then ſaid he vnto thē: geue therfore vnto Ceſar, the thynges whiche are Ceſars: and vnto God, thoſe thinges that are Goddes. When they had hearde theſe wordes, they meruayled, and left hym, and went their waye.

¶ The .xxiiii. ſondaye.

Qui cōfidūt cxxv.

They that put their truſt in the Lord, ſhalbe euen as the mount Sion: which may not be remoued, but ſtandeth faſt for euer.

The hylles ſtande aboute Jeruſalem: euen ſo ſtandeth the Lord rounde about his people, from this time forth for euermore.

For the rod of the vngodly commeth not into the lot of the righteous: leſt the righteous put their hande vnto wickednes.

Do well (O Lorde:) vnto thoſe that be good and true of hearte.

As for ſuch as turne backe vnto their owne wickednes: the Lorde ſhall leade them forth with the euell doers, but peace ſhalbe vpon Jſraell.

Glory be to the father, & to the ſonne, & to the holy goſt.

As it was in the begynning, is nowe, and euer ſhalbe: worlde without ende. Amen.

The Collect.

LOrde we beſeche thee, aſſoyle thy people from their offences, that through thy bountifull goodnes, we maye be delyuered from the bandes of all thoſe ſynnes, which by our frayltye we haue committed: Graunt thys. &c

The Epiſtle.

We

WE geue thankes to God, the father of our Lorde Jesus Christ, alwayes for you in oure prayers: for wee haue heard of your fayth in Christe Jesu, and of the loue which ye beare to al saintes, for the hopes sake which is laide vp in store for you in heauen, of whiche hope ye heard before by the true worde of the gospel, which is come vnto you euen as it is, fruitful, and groweth as it is also among you, from the daye in the whiche ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphra our deare felowe seruaũt, whiche is for you a faithfull minister of Christe, which also declared vnto vs your loue whiche ye haue in the spirite. For this cause we also, euer sence the daye we heard of it, haue not ceased to praye for you, and to desyre that ye myght be fulfylled with the knowledge of his wyll, in all wysdome and spirituall vnderstanding, that ye might walke worthy of the Lorde, that in all thynges ye maye please, being fruitefull in all good workes, and encreasyng in the knoweledge of God, strengthed with all myght, through hys glorious power, vnto all pacience and long sufferyng, with ioyfulnesse, geuing thãkes vnto the father, which hath made vs meete to be partakers of the inheritaunce of sayntes in lyghte. Coloss.i.

The Gospell.

WHyle Jesus spake vnto the people, beholde, there came a certayne ruler, and worshipped hym, saying: my doughter is euẽ nowe deceased, but come and laye thy hande vpon her, and she shall lyue. And Jesus arose and folowed him, and so did his disciples. And beholde, a woman which was diseased with an issue of blonde twelue yeres, came behinde him and touched the hemme of his vesture. For she sayd within her selfe: If I maye touche but euen his vesture only, I shalbe safe. But Jesus turned him about, and when he sawe her, he sayde: doughter be of good cõforte, thy faith hath made thee safe. And the woman was made whole euen that same tyme. And whẽ Jesus came into the rulers house, and sawe the minstrelles and the people makyng a noise, he sayde vnto them: get you hence, for the mayde is not dead but slepeth. Math.ix

And

And they laughed him to scorne: But when the people wer put furth, he went in, and toke her by the hande, and said: damosell aryse. And the damosell arose. And this noyse went abrode into all that lande.

¶ The .xxv. Sondaye.

Nisi dominus. psal. cxxvii.

EXcept the Lorde builde the house: their labour is but lost that buylde it.

Except the Lorde kepe the citye: the watcheman waketh but in vayne.

It is but lost labour that ye haste to ryse vp early, and so late take reste: and eate the bread of carefulnes, for so he geueth hys beloued slepe.

Lo, chyldren and the fruite of the wombe, are an heritage and gyfte: that commeth of the Lorde.

Lyke as the arrowes in the hande of the giaunt: euen so are the yong chyldren.

Happy is the man, that hath hys quyuer full of them: they shall not be ashamed, when they speake with theyr enemyes in the gate.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

STiere vp we beseche thee, O lord, the willes of thy faithful people, that they plenteously bringing furth the fruite of good workes: maye of thee be plenteously rewarded: through Jesus Christe our Lorde.

The Epistle.

Jere. xxiii.

BEhold the tyme cometh, sayeth the Lorde, that I wil raise vp the righteous braūche of Dauid, which kyng shal beare rule, and he shal prosper with wisdome, and shall set vp equite and righteousnes againe in the earth. In his time shal Juda be saued, and Israel shall dwell with out feare. And this is the name that they shall call hym: euen the Lorde our righteousnesse: and therefore beholde,

behold, the time commeth saith the Lord, that it shall no more be sayd the Lord liveth which brought the children of Israel out of the Land of Egypt: But the Lorde liveth which brought furth & lead the seed of the house of Israel out of the north Land, and from all countries whiri I had scattired them: and they shall dwell in their owne Land againe.

The Gospell.

When Jesus lift his eyes, and saw a greate cumpany come vnto him, he saith vnto Philip whence shall wee bye bread that these may eate? this hee sayd to prove him: for hee himselfe knew what hee would do. Philip answered him, two hundreth pennyworth of bread ar not sufficient for them, that every man may take a little. One of his disciples (Andrew, Simon Peters brother) said vnto him: there is a lad here, which hath five barly Loaves, & two fishes: but what ar they among so many? And Jesus said, make the people sit downe. ther was much grasse in the place. So the men sate downe, in number about five thousand. And Jesus toke ye bread, and when hee had given thanks, he gave to ye disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would. when they had eaten enough, he saith vnto his disciples: gather vp the broken meat which remaineth, let nothing be lost. And they gathered it together, & filled. xii. baskets with the broken meat of the five Barly loaves, which broken meate remained vnto them that had eatn. Then those men (when they had seen the miracle that Jesus did) said: this is of a truth the same Prophet that should come into the worlde. Iohn. vi.

SAINCT ANDrewes day.

Sæpe expugnaverunt. psal. cxxix.

Many times have they fought against me from my youth vp: may Israel now say.

Yea many a time have they vexed mee from my youth vp: but they have not prevailed against mee.

The plowers plowed vpon my back: & made long furrows.

But the righteous Lord: hath hewen the snares of the vngodly in peeces.

Let them bee confounded & turned backward: as many as haue euill will at Sion.

Let them bee euen as the grasse growing vpon the house tops: which withereth afore it bee plucked vp.

Wherof the mower filleth not his hand: neither hee that bindeth vp ye sheaues, his bosome.

So that they which go by, say not so much: as ye Lord prosper you, we wish you good luck in y name of y Lord.

Glory bee to ye Father, & to ye Son: & to ye holy ghost.

As it was in ye beginning, is now, & euer shall bee: world without end. Amen.

The Collect.

Almighty God which hast giuen such grace to thy Apostle Sainct Andrew, that hee counted ye sharpe & painfull death of the Crosse to be an high honour & a great glory: grant vs to take & esteeme all troubles & aduersityes which shall come vnto vs for thy sake, as things profitable for vs toward the obtaining of euerlasting life: throw Jesus Christ our Lorde.

The Epistle.

Roma. x.

If thou knowledge with thy mouth, that Jesus is ye Lord, & beleeue in thy heart that God raised him vp from deathe: thou shalt be saued. For to be-

to beleue with the heart iustifyeth: and to knowledge with the mouth maketh a manne safe. For the scripture sayeth: whosoeuer beleueth on him shal not be confoũded. There is no dyfference betwene the Jewe and the Gentile. For one is Lorde of all, whiche is ryche vnto all that call vpon him. For whosoeuer doeth call on the name of the Lorde, shalbe safe. How then shal they call on him, on whome they haue not beleued? How shall they beleue on hym, of whome they haue not heard? How shall they heare without a preacher? And how shall they preache, except they be sent? As it is written: how beautiful are the feete of them which bring tidinges of peace, and bring tidinges of good thinges? But they haue not al obeyed to the gospel, for Esay saith: Lord, who hath beleued our sayinges? So then, faith cummeth by hearing, and hearing cummeth by the worde of god. But I aske: haue thei not heard? no doubt their sound went out into all landes, and theyr wordes into the endes of the world. But I demaund whether Israel did know or not? first Moses saith: I wil prouoke you to enuy, by thē that are no people, by a foolish nation I will angre you. Esay after that is bolde, and saith: I am found of them that sought me not: I am manifest vnto thē that asked not after me. But against Israel he saith: all day long haue I stretched furth my handes vnto a people that beleueth not, but speaketh againste me.

The Gospell.

AS Jesus walked by the sea of Galilee, he sawe two brethren: Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fyshers) and he sayeth vnto them: folowe me, and I will make you to become fishers of men. And they streight way left theyr nettes, and folowed him. And when he was gone furth from thence, he saw other two brethren, James the sōne of Zebede, and John his brother, in the ship with Zebede theyr father, mendyng theyr nettes, and he called them. And they immediately left the ship and theyr father, and folowed hym. Matb. iiii.

Sainct Thomas the Apostle.

Beati omnes ysal.cxxviii

BLessed are all they that feare the Lorde : and walke in his wayes.

For thou shalt eate the labors of thine handes: O well is thee, and happie shalt thou be.

Thy wyfe shalbe as the fruitfull vyne:vpon the walles of thyne house.

Thy children lyke the Olyue braunches : rounde aboute thy table.

Loe,thus shall the man be blessed:that feareth the lord.

The Lorde from out of Sion,shall so blesse thee : that thou shalt see Jerusalem in prosperitie all thy lyfe long.

Yea that thou shalte see thy childers children:and peace vpon Israell.

Glory be to the father,and to the sonne:and to the holy goste.

As it was in the beginnyng,is nowe,and euer shall be: worlde without ende.Amen.

The Collect.

ALmightie euerliuing God, whiche for the more confirmacion of the fayth,didst suffer thy holy Apostle Thomas,to be doubtfull in thy sonnes resurrection:graunte vs so perfectly,and without al doubt to beleue in thy sonne Jesus Christe, that our fayth in thy sighte neuer be reproued: heare vs, O lord,through the same Jesus Christ,to whom with thee and the holy goste be all honour.&c.

The Epistle.

Ephes.ii.

NOw ye are not straungers nor forayners:but citezens with the sainctes, and of the householde of God, and are builte vpon the foundacion of the Apostles and Prophetes, Jesus Christ hymselfe beeing the head corner stone, in whome what buildyng soeuer is coupled together,it groweth vnto an holy temple in the Lorde,in whome ye also are built together,to be an habitacion of God through the holy goste.

The

The Gospell.

THomas one of the twelue, whiche is called Didimus, was not with them, when Jesus came. The other disciples therefore sayde vnto hym: we haue seue the lord. But he sayde vnto them: except I se in his handes the print of the nailes, and put my finger into the print of the nayles, and thruste my hande into his syde, I will not beleue. And after eighte dayes, agayn his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stoode in the middes, and sayde: peace be vnto you. And after that he sayde to Thomas: bring thy finger hither, and see my handes, and reache hither thy hande, and thruste it into my syde, and be not faythlesse, but beleuing. Thomas aunswered and sayde vnto hym: my lorde and my god. Jesus sayde vnto hym: Thomas, because thou hast seene me, thou hast beleued: blessed are they that haue not seene, and yet haue beleued. And many other sygnes truely dyd Jesus in the presence of hys disciples, whiche are not written in this booke. These are written that ye myghte beleue that Jesus is Christ the sonne of God, and that (in beleuyng) ye might haue lyfe through his name. John.xx

¶ The conuersion of Sainct Paule.

At Mattins.

The.ii. Lesson. Act.xxii. vnto they heard hym.

Confitebor tibi. psal. cxxxviii.

I will geue thankes vnto thee, O Lord, with my whole hearte: euen beefore the Goddes, will I sing prayse vnto thee.

I wil worshyp towarde thy holy temple, and praise thy name, because of thy louing kindnes and trueth: for thou hast magnifyed thy name, and thy woorde aboue all thynges.

When I called vpon thee, thou heardeste me: and enduedst my soule with much strength.

All the kinges of the earth shall prayse thee, O Lorde:

for they haue hearde the woordes of thy mouth.

Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lorde.

For though the Lorde be hye, yet hath he respecte vnto the lowly: as for the proude, he beholdeth them a farre of.

Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalte stretche forth thyne hande vpon the furiousnes of myne enemies, and thy ryght hande shall saue me.

The lorde shall make good hys louing kindnes toward me: yea thy mercie, O Lorde, endureth for euer, despyse not then the woorkes of thyne owne handes.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

GOD whiche haste taughte all the worlde, through the preaching of thy blessed Apostle Sainct Paule: graunt we beseche thee, that we whiche haue hys woonderful conuersion in remembraunce, may folowe and fulfill the holy doctrine that he taught: through Jesus Christe our Lorde.

The Epistle.

Acte. ix.

AND Saul yet breathyng out threatnynges, and slaughter agaynste the Disciples of the Lorde, wente vnto the hye priest, and desired of him letters to cary to Damasco, to the Sinagoges: that if he founde any of this way (whether they were menne or women) he might bring them bounde vnto Jerusalē. And when he tourneied, it fortuned that as he was come nigh to Damasco, sodenly there shyned rounde aboute hym a light from heauen, and he fel to the earth, & heard a voyce saying to hym: Saul, Saul, why persecutest thou me? And he said: what

what art thou Lorde: And the Lorde sayde: I am Jesus whome thou persecutest. It is hard for thee to kicke against the pricke. And he both tremblyng and astonied, saide: lord, what wilt thou haue me to doe: And the Lord sayde vnto him: aryse and goe into the citie, & it shalbe tolde thee what thou must doe. The men whiche iourneied with him, stode amased, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened hys eyes, he sawe no man: But they led hym by the hande, and brought hym into Damasco. And he was three daies without sight, and neyther did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias, and to him said the lorde in a vision: Ananias: and he sayd: beholde, I am here lord. And the lorde sayde vnto him: arise and goe into the strete (whiche is called streight) and seke in the house of Judas, after one called Saul of Tharsus. For behold, he prayeth, and hath seene in a vision a manne named Ananias, cumming in to him, & putting his handes on him, that he might receiue his sight. Then Ananias aunswered: Lord, I haue heard by many of this man, how muche euill he hath done to thy saintes at Jerusalem: and here he hath auctoritie of the hie priestes, to bind al that cal on thy name. The lord said vnto him: goe thy way, for he is a chosē vessel vnto me, to beare my name before the Gentiles, and kinges, and the children of Israel. For I wil shewe him, how great thinges he muste suffer for my names sake. And Ananias wente his way, and entred into the house, and put his handes on him, & said: brother Saul, the lorde that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, & be filled with the holy goste. And immediately there fel from his eyes as it had bene scales, & he receiued sight, and arose, and was baptised, and receiued meate, and was coumforted. Then was Saul a certayne dayes with the disciples whiche were at Damasco. And straight way he preached Christe in the Synagogues, howe that he was the sonne of God. But all that hearde him were amased, and sayde: is not this he that spoyled them whiche called on this name in Jerusalem, and came hither for that in-

 tente,

tente, that he might bring them bound vnto the hie priestes: But Saul encreased the more in strength, and confounded the Iewes whiche dwelte at Damasco, affirming that this was very Christe.

The Gospell.

Matth. xix.

PEter answered and sayde vnto Jesus: beholde, we haue forsaken all, and followed thee: what shall we haue therfore? Jesus sayde vnto them: Verely I saye vnto you, that when the sonne of man shall sit in the seate of hys Maiestie, ye that haue followed me in the regeneracion, shall sytte also vpon twelue seates, and iudge the twelue tribes of Israell. And euery one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receiue an hundred folde, and shal inherite euerlasting lyfe. But many that are first shalbe last, and the last shalbe fyrste.

¶ At Euensong.

¶ The seconde lesson. Actes. xxvi. vnto the ende.

¶ The Purificacion of. S. Mary the virgin.

Ecce nunc benedicite. psal. cxxxiii.

BEhold (now) prayse the lord all ye seruaūtes of the Lorde, ye that by nyghte stande in the house of the Lorde: (euen in the courtes of the house of our God.)

Lifte vp your handes in the Sanctuary: and prayse the Lorde.

The Lorde that made heauen and earth: geue thee blessing out of Sion.

Glory be to the father, and to the sonne. &c

As it was in the beginning, is now. &c.

The Collect.

ALmightie and euerlasting god, we humbly beseche thy Maiestie, that as thy onelye begotten sonne, was this day presented in the Temple, in the substaunce

staunce of our flesshe: so graunt that we maye bee presented vnto thee with pure and cleare myndes: By Jesus Christe our Lorde.

The Epistle.

The same that is appoynted for the Sonday.

The Gospel.

WHen the time of their Purification (after the law of Moses) was come, they broughte hym to Jerusalem, to presente hym to the Lorde (as it is written in the Lawe of the Lorde: euery manne childe that firste openeth the matrix, shalbe called holy to the Lorde:) and to offer (as it is said in the law of the lord) a payre of turtle Doues, or two young Pigions. And beholde, there was a man in Hierusalem, whose name was Simeon. And the same man was iust and godly, and loked for the consolacion of Israel, and the holy goste was in him. And an aunswere had he receyued of the holy goste, that he should not see death, except he first saw the Lordes Christ. And he came by inspiracion into the temple. Luc. ii.

Sainct Mathies day.

DEliuer me, O Lorde, from the euill manne: and preserue me from the wicked manne. Eripe me. psal. cxl.

Which imagine mischiefe in their hearte: and stirre vp stryfe all the day long.

They haue sharpened their tongues lyke a Serpente: Adders poyson is vnder their lippes.

Kepe me, O Lorde, from the handes of the vngodly: preserue me from the wicked men, which are purposed to ouerthrowe my goynges.

The proude haue layed a snare for me, and spred a net abrode with coardes: yea, and set trappes in my way.

I sayd vnto the lord, thou art my God: heare the voyce of my prayers, O Lorde.

O Lorde God, thou strength of my health: thou hast couered my head in the day of battayl.

Let not the vngodly haue his desyre, O Lord: let not his mischeuous imagination prosper, lest they be to proude.

Let the mischiefe of theyr owne lyppes fall vpon the head of them: that compasse me about.

Let hote burnyng coales fall vpon them: lette them bee caste into the fyer, and into the pit, that they neuer ryse vp agayne.

A manne full of woordes shall not prosper vpon the yearth: euill shall hunte the wicked persone, to ouerthrowe hym.

Sure I am that the Lorde will auenge the poore: and maynteine the cause of the helpelesse.

The righteous also shall geue thankes vnto thy name: and the iust shall continue in thy sight.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the begynnyng, is nowe, and euer shalbe: worlde without ende. Amen.

The Collect.

ALmightie God, whiche in the place of the traytor Judas, didst chose thy faythfull seruaunte Mathie, to bee of the noumber of thy twelue Apostles: Graunte that thy churche being alway preserued from falle Apostles, may be ordred and guided by faythfull and true pastors: Through Jesus Christe our Lorde.

The Epistle.

Actes 1. IN those dayes, Peter stode vp in the middes of the disciples, and sayd: (the number of names that wer together, were about an. c. and xx.) Ye men and brethren, this scripture must nedes haue bene fulfilled, whiche the holye goste, through the mouth of Dauid, spake before of Judas, which was guide to them that toke Jesus. For he was nũbred with vs, and had obteyned felowshyp in this ministracion.

tion. And the same hath nowe possessed a plat of grounde, with the rewarde of iniquitie: and when he was hanged, he burst a sunder in the middes, and all his bowels gussched oute: And it is knowen vnto all the inhabiters of Jerusalem: in so muche that the same fielde is called, in theyr mother tongue, Acheldama, that is to say, the bloude field. For it is written in the booke of Psalmes: hys habitacion be voyde, and no man be dwelling therein, and his bisshoprike let an other take. Wherfore, of these menne which haue companied with vs (al the tyme that the Lorde Jesus had all his conuersacion among vs, beginning at the baptisme of John vnto that same day, that he was take vp from vs) must one be ordeyned, to be a witnes with vs of hys resurrection. And they appoynted two, Joseph whiche is called Barsabas (whose surname was Justus) and Mathias. And when they prayed, they sayde: Thou Lorde, whiche knowest the heartes of al men, shew whether of these two thou hast chosen: that he may take the rowme of this ministracion and Apostlesship, from which Judas by transgression fell, that he might goe to his owne place. And they gaue furth theyr lottes, and the lot fell on Mathias, and he was coumpted with the eleuen Apostles.

The Gospel.

N that tyme Jesus aunswered, and sayde: I thanke thee (O father) lord of heaue and earth, because thou haste hyd these thynges from the wyse and prudente, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thinges are geuen ouer vnto me of my father. And no man knoweth the sonne, but the father: neyther knoweth anye manne the father, saue the sonne, and he to whomesoeuer the sonne will open him. Come vnto me all ye that labour and are laden, and I wil ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall fynde rest vnto your soules, for my yoke is easie, and my burden is light. Matth. xi.

¶ The Annunciacion of the virgin Marie.

Domine non est exal. psal. cxxxi

LOrd, I am not hye minded: I haue no proud lookes.

I doe not exercise my selfe in great matters: whiche are to hye for me.

But I refraine my soule, and kepe it lowe, lyke as a childe that is wayned from his mother: yea, my soule is euen as a weaned childe.

O Israell, trust in the Lorde: from thys tyme furth, for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

WE beseche thee lord, powre thy grace into our hearkes, that as we haue knowen Christ thy sonnes incarnacion, by the message of an Angel: so by his crosse and passion, we may bee broughte vnto the glorye of hys resurrecyon: Through the same Christ our Lorde.

The Epistle.

Esai vii.

GOd spake once agayne vnto Ahaz, saying: require a token of the lord thy god, whether it be towarde the depth beneath, or towarde the height aboue.

Then sayde Ahaz,: I will require none, neyther will I tempte the Lord. And he sayde: hearken to, ye of the house of Dauid, is it not ynoughe for you, that ye bee grieuous vnto men, but ye must greue my God also: And therfore the Lorde shall geue you a token: Beholde, a virgin shall conceiue and beare a sonne, and hys mother shall call his name Emanuel. Butter and Hony shall he eate, that he may knowe to refuse the euil and choose the good.

The Gospell.

Luc. i.

AND in the sixth moneth, the Angell Gabriell was sent from god vnto a citie of Galile, named Nazareth, to a virgin spouled to a mā, whose name was Ioseph,

Joseph, of the house of Dauid, and the virgins name was Mary. And the Angel went in vnto her & said: Hayle full of grace, the Lord is with thee: Blessed art thou among women. When she sawe him, she was abashed at hys saying: and cast in her mind, what maner of salutacion that should be. And the Angel sayd vnto her: feare not Mary: for thou hast found grace with god: Beholde, thou shalt conceiue in thy woumbe, and beare a sonne, and shalt call his name Jesus: he shalbe great, & shalbe called the sonne of the hyghest. And the Lorde God shall geue vnto hym, the seate of his father Dauid, and he shall reigne ouer the house of Jacob for euer, and of his kingdome there shall be none ende. Then said Mary vnto the Angel: How shal thys be, seeing I know not a man? And the Angel answered and said vnto her: the holy gost shall come vpon thee and the power of the highest shall ouershadow thee. Therfore also that holy thing which shall be borne, shalbe called the sonne of God. And beholde, thy cosin Elizabeth, she hath also conceiued a sonne in her age. And this is her sixth moneth, which was called baren: for with god shall nothing be vnpossible. And Mary saide: beholde thy handmayde of the Lord: be it vnto me, according to thy woorde. And the Angell departed from her.

Sainct Markes day.

LOrde I cal vpon thee, hast thee vnto me: and consider my voyce when I crye vnto thee. Domine clamaui, psal. cxli.

Let my prayer bee set furth in thy sight as the incense: and let the lifting vp of my handes be an euening Sacrifice.

Set a watche, O Lorde, before my mouthe: and kepe the doore of my lippes.

O let not myne hearte be enclined to any euill thyng: let me not be occupied in vngodly woorkes, with the men that woorke wickednesse, leste I eate of suche thynges as please them.

Let the righteous rather smite me frendely: and reproue me.

But

But let not theyr precyous Balmes breake inyne head: yea, I will praye yet agaynst theyr wickednes.

Let theyr iudges bee ouerthrowen in stonye places: that they may heare my woordes, for they are swete.

Our bones lye scattered before the pitte: Lyke as when one breaketh and heweth wood vpon the earth.

But inyne eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

Kepe me from the snare, whiche they haue layed for me: and from the trappes of the wicked doers.

Let the vngodlye fall into their owne nettes together: and let me euer escape them.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the begynnyng, is nowe and euer shalbe: woorlde without ende. Amen.

The Collect.

ALmightye GOD, whiche haste instructed thy holye Churche, with the heauenly doctrine of thy Euangelist Sainct Marke: Geue vs grace so to bee establyshed by thy holy golpel, that we be not, lyke children, caried away with euery blast of vayne Doctrine: Through Jesus Christ our Lorde.

The Epistle.

Ephes. iiii.

VNto euerye one of vs is geuen grace, accordyng to the measure of the gifte of Christe. Wherfore he sayth: when he went vp an hie, he led captiuitie captiue, & gaue giftes vnto men. That he ascended, what meaneth it; but that he also descended first into the lowest partes of the earth? he that descended, is euen the same also that ascēded vp aboue all heauens, to fulfil al thinges. And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepeheardes & teachers: to the edifying of the Saintes, to the woorke & ministracion, euen to the edifying of the body of Christe, till we all come to the vnitie of faith, & knowledge of the sonne of god, vnto a perfect man, vnto the measure, of the full perfect age of Christ.

That

That we hencefurth should be no more children, wavering and carried about with every wind of doctrine, by the wylinesse of men, through craftines, whereby they lay awaite for vs, to deceive vs. But let vs follow the truth in love, and in all things grow in him, which is the head, even Christ in whom is all the body be coupled & knit together, throughout every joynt, wherewith one ministreth to another (according to the operation, as every part hath his measure) he increaseth the body, vnto the edifying of it selfe throw love.

The Ghospell.

I Am the true vine, and my Father is an husbandman. Every braunch that beareth not fruit in mee, he will take away. And every braunch that beareth fruit, will he purge, that it may bring furth more fruit. Now ar yee cleane through the woords which I have spoken vnto you. Byde in me & I in you. As the braunche cannot beare fruit of it selfe, except it bide in the Vine; no more can yee, except yee abide in me. I am the vine, yee ar the branches. He that abideth in mee, & I in him, the same bringeth furth much fruit. For without me, can yee do nothing. If a man bide not in mee, he is cast furth as a braunch, & is withered: And men gather them, and cast them into the fire, and they burne. If ye bide in me, & my woordes abyde in you, aske what you will & it shall bee done for you. Herein is my Father glorified that yee beare much fruit, & become my disciples. As the Father hath loved me, euen so have I also loved you. Continue yee in my Love. If yee keep my commandements, ye shall bydi in my love, even as I have kept my Fathers commandements, & abide in his love. These things have I spoken vnto you, that my Joy might remaine in you, and that your joy might be full. John. xv.

¶ Saint Philip and Iames.

¶ At Mattins.

The second lesson. Acts. viii. vnto. When the Apostles.

At

¶ At the Communion.

Ecce quam bonum. psal. cxxxiii.

Behold, how good & joyfull a thing it is: Brethren to dwell together in vnity.

It is like the precious oyntment vpon the head, that ran downe vpon the beard: even vnto Aarons beard, & went downe to the skirts of his clothing.

Like the dew of Hermon: which fell vpon the hill of Sion.

For there the Lord promised his blessing: and life for euermore.

Glory bee to the Father, & to the Son: and to the holy-goost.

As it was in the beginning, is now, & euer shall bee: world without end. Amen.

The Collect.

Almighty God, whom truly to know is euerlasting life: Grant vs perfectly to know thy Son Jesus Christe, to be the way, the truth, & the life, as thou hast taught Sainct Philip, & other the Apostles: through Jesus Christ our Lord.

The Epistle.

Iames. i.

Iames the seruant of God, & of the Lord Jesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My Brethren, count it for an exceeding joy, when yee fall into diuerse temptations: knowing this, that the trying of your Fayth engendreth patience: and let patience haue her perfect work, that yee may bee perfect and sound, lacking nothing. If any of you lack wisdome, let him aske of him that giveth it: even God, which giveth to all men indifferently, and casteth no man in the teeth, and it shall bee given him. But let him ask in faith, & waver not: for hee that doubteth, is like a wave of the sea, which is tost of the winds, and caried with violence. Neither let that man think that hee shall receive any thing of the Lord. A wavering minded man is vnstable in all his wayes. Let the Brother which is of

is of lowe degree, reioyce when he is exalted. Agayne, let him that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe awaye. For as the sunne ryseth with heate, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: euen so shall the ryche manne perishe in his wayes. Happy is the man that endureth temptacion: For when he is tryed, he shall receiue the croune of lyfe, which the Lorde hath promised to them that loue hym.

The Gospell.

AND Jesus sayed vnto his disciples: let not youre heart be troubled. Ye beleue in God, beleue also in me. In my fathers house are many Mãsions. If it were not so, I would haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe: that where I am, there may ye be also. And whither I goe, ye knowe, and the waye ye knowe. Thomas sayeth vnto him: Lorde, we knowe not whither thou goest. And howe is it possible for vs to knowe the waye? Jesus sayeth vnto him: I am the waye, & the trueth, & the lyfe: No man cometh vnto the father but by me: if ye had knowen me, ye had knowen my father also: And nowe ye knowe him, and haue seen him. Philip sayeth vnto him: Lorde shewe vs the father, and it suffiseth vs. Jesus sayeth vnto him: haue I been so long time with you, and yet haste thou not knowen me? Philip, he that hath seen me, hath sene my father, and howe sayest thou then, shewe vs the father? Beleuest thou not that I am in the father, & the father in me? The woordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the woorkes. Beleue me that I am in the father, and the father in me. Or els beleue me for the woorkes sake. Verely, verely, I say vnto you: he that beleueth on me, the woorkes that I doe, thesame shall he doe also, and greater woorkes then these shall he doe, because I go vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorified by the sonne. If ye shall aske any thyng in my name, I will do it. Iohn. xiiii.

At the Communion
¶ Sainct Barnabe Apostle.
At Mattyns.

¶ The seconde lesson. Actes. xiiii. vnto the ende.

Voce mea ad dominum. Psal. cxlii.

Cryed vnto the Lorde with my voice: yea euen vnto the Lorde did I make my supplication.

I powred out my complaynte before hym: and shewed him of my trouble.

When my spirite was in heauines, thou knewest my path: in the waye wherin I walked, haue they priuely layed a snare for me.

I looked also vpon my ryghthande: and see, there was no man that would knowe me.

I had no place to flye vnto: and no manne cared for my soule.

I cryed vnto thee, O Lord, and sayd: Thou art my hope and my portion in the lande of the liuyng.

Consider my complaynt: for I am brought very lowe.

O delyuer me from my persecutours: for they are to strong for me.

Bryng my soule out of prison, that I maye geue thankes vnto thy name: whiche thing if thou wilt graunt me, then shall the righteous resorte vnto my company.

Glory be to the father. &c.

As it was in the begynning. &c.

The Collect.

LOrde almighty, whiche haste indued thy holy Apostle Barnabas, with singuler giftes of thy holy goste: let vs not be destitute of thy manyfold gyftes, nor yet of grace to vse them alwaye to thy honoure and glory: Through Iesus Christe our Lorde.

The Epistle.

Actes. xi.

TYdynges of these thynges came vnto the eares of the congregacion, whiche was in Hierusalem. And they sent furth Barnabas, that he should goe vnto Antioche. whiche when he came, and had seen the

the grace of God, was glad and exhorted them all, that with purpose of heart, they would continually cleave vnto the Lord. For he was a good man, and full of the holy goste and of fayth, and muche people was added vnto the Lord. Then departed Barnabas to Tharsus, for to seke Saul. And when he had found him, he brought him vnto Antioche. And it chaunced, that a whole yere they hadde their conuersacion with the congregacion there, & taught muche people, insomuche that the disciples of Antioche were the first that were called Christen. In those dayes came Prophetes from the citie of Hierusalem vnto Antioche. And there stode vp one of them, named Agabus, and signifyed by the spirite, that there should be great dearth throughout all the worlde, which came to passe in the Emperoure Claudius dayes. Then the disciples, euery manne accordyng to his habilitie, purposed to send succoure vnto the brethren which dwelt in Jewry: which thing they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The Gospell.

This is my commaundement, that ye loue together, as I haue loued you. Greater loue hath no man, then this: that a man bestowe his lyfe for his frendes. Ye are my frendes, if ye doe whatsoeuer I commaunde you. Hencefurth call I you not seruauntes, for the seruaunte knoweth not what his Lorde doeth. But you haue I called frendes: for all thinges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remayne: that whatsoeuer ye aske of the father in my name, he may geue it you. Johñ. xv.

¶ At Euensong.

¶ The second lesson. Act. xv. (vnto) After certayne dayes.

¶ Saint John Baptist.

¶ Proper lessons at Mattyns.

The first lesson. Malach. iii. vnto the ende.
The second lesson, Mat. iii. vnto the ende.

Domine exaudi. psal. cxliii.

HEare my prayer, O Lorde, and consider my desyre: herken vnto me for thy trueth and ryghteoulnes sake.

And entre not into iudgemente with thy seruaunte: for in thy sight shall no man lyuing be iustified.

For the enemy hath persecuted my soule, he hath smitten my lyfe downe to the ground: he hath layd me in the darknes, as the men that haue been long dead.

Therfore is my spirite vexed within me: and my heart within me is desolate.

Yet doe I remembre the time past, I muse vpon all thy workes: yea I exercise my self in the workes of thy hãdes.

I stretche forth my handes vnto thee: my soule gaspeth vnto thee, as a thirstie lande.

Heare me, O Lord, and that soone, for my spirite wexeth faynt: hyde not thy face from me, lest I be lyke vnto them that goe downe into the pitte.

O let me heare thy louyng kyndenesse betymes in the mornyng, for in thee is my trust: shewe thou me the waye that I should walke in, for I lift vp my soule vnto thee.

Deliuer me, O Lord, from myne enemyes: for I flye vnto thee to hyde me.

Teache me to doe the thing that pleaseth thee, for thou art my God: let thy louyng spirite leade me forth vnto the lande of righteoulnes.

Quicken me, O Lorde, for thy names sake: and for thy ryghteoulnes sake bryng my soule out of trouble.

And of thy goodnes slay myne enemyes: and destroy all them that vexe my soule, for I am thy seruaunt.

Glory be to the father. &c.

As it was in the beginnyng. &c.

The Collect.

ALmyghtie God, by whose prouidence thy seruaunte Iohn Baptiste was wonderfully borne, and sente to prepare the waye of thy sonne our sauiour by preachyng of penaunce: make vs so to folowe his doctrine and holy lyfe, that we may truly repent according to his preaching, and after his example constantly speake the trueth, boldly

rebuke

rebuke vice, and patiently suffer for the truethes sake: through Jesus Christe our Lorde.

The Epistle.

BE of good chere my people, O ye Prophetes comfort my people, sayeth your God, comfort Jerusalem at the heart, and tell her, that her trauayle is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hand sufficiēt correctiō for al her sinnes. A voyce cryeth in wildernes, prepare the waye of the Lorde in the wildernes, make straight the path for our God in the deserte. Let all valleys be exalted, and euery mountaine and hyll be layed lowe: whatso is croked, let it bee made straight, and let the rough be made plaine fieldes. For the glory of the Lorde shall appeare, and all flesshe shall at once see it: for why, the mouth of the Lorde hath spoken it. The same voice spake. Nowe cry. And the Prophete aunswered: what shall I cry? that all flesshe is grasse, & that all the goodlynes therfore is as the floure of the fielde. The grasse is withered, the floure falleth away. Euē so is the people as grasse, whē the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wyther, or that the floure fade awaye, yet the worde of our God endureth for euer. Go vp vnto the hye hill (O Sion) thou that bryngest good tydinges, lift vp thy voyce with power, O thou preacher Jerusalem: Lift it vp without feare, and say vnto the cities of Juda: Beholde your God: beholde, the Lorde God shall come with power, and beare rule with his arme. Beholde, he bryngeth his treasure with him, and his workes go before him. He shall feede his flocke lyke an heardman. He shall gather the lambes together with his arme, and carye them in his bosome, and shall kyndely entreate those that beare yong. Esai.xl.

The Gospell.

Luc.i. ELizabethes tyme came that she should be deliuered, & she brought furth a sonne. And her neighbours and her cosyns heard howe the Lord had shewed great mercy vpō her, & they reioysed with her. And it fortuned that in the eight day they came to circumcise the childe: & called his name Zacharias, after the name of his father. And his mother answered, & sayd: not so, but he shalbe called John. And they sayd vnto her. There is none in thy kynred ẏ is named with this name. And they made signes to his father, howe he would haue him called. And he asked for writing tables, & wrote, saying: his name is John. And they meruayled all. And his mouth was opened immediatly, & his tongue also, and he spake & praysed God. And feare came on al thē that dwelt nye vnto them. And all these sayinges were noysed abrode throughout all the hyll countrey of Jury, and al they that heard thē layd them vp in their heartes, saying: what maner of childe shall this be? And the hande of the Lorde was with him. And his father Zacharias was filled with the holy goste, and prophecied, saying: Praysed be the Lord God of Israel, for he hath visited and redemed his people. And hath raised vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy Prophetes, which were sence the world began. That we should be saued from our enemies, & from the hand of all that hate vs. That he would deale mercifully with our fathers, & remembre his holy couenaunte. And that he would performe the othe whiche he sware to our father Abrahā for to geue vs. That we deliuered out of the handes of oure enemies, might serue him without feare, all the dayes of our lyfe, in suche holines and righteousnes as are acceptable before him. And thou child shalt be called the Prophete of the highest, for thou shalt go before the face of the Lorde to prepare his wayes: to geue knowledge of saluacion vnto his people for the remissiō of sinnes. Through the tēdre mercy of our God, wherby the day spring frō an hie hath visited vs. To geue light to thē that sate in darkenes & in the shadowe of death, to guide our feete into the waye of peace. And the child grewe and waxed strong in spirite, and was in wildernes till the day came, when he should shewe himselfe vnto the Israelites.

¶ Prayre

Proper lessons at Euensong.

The first lesson. Malach.iii. *Vnto the ende.*
The seconde lesson Mat.xiiii (*Vnto*) when Jesus heard.

Saint Peters day.

At Mattins.

The seconde lesson Act.iii. *Vnto the ende.*

At the Communion.

BLessed be the Lorde my strengthe: whiche teacheth my handes to warre, and my fingers to fight. *Benedictus dominus psal.cxliiii.*

My hope and my fortresse, my castle, and delyuerer, my defender in whome I truste: whiche subdueth my people that is vnder me.

Lorde, what is man that thou hast suche respecte vnto him: or the sonne of man, that thou so regardest him:

Man is lyke a thing of noughte: his tyme passeth awaye lyke a shadowe.

Bowe thy heauens, O Lorde, and come doune: touche the mountaines and they shall smoke.

Caste furth the lightnyng, and teare them: shote out thyne arrowes and consume them.

Sende doune thyne hand from aboue: delyuer me and take me out of the great waters, frō the hande of straunge children.

Whose mouth talketh of vanitie: and their right hande is a right hande of wyckednes.

I wyll syng a newe song vnto thee, O God: and syng praises vnto thee vpon a ten stringed Lute.

Thou that geuest victorye vnto kynges: and hast deliuered Dauid thy seruaunt from the peryll of the swoorde.

Saue me, and delyuer me from the hande of straunge children: whose mouthe talketh of vanitie, and their right hande is a right hande of iniquitie.

That our sonnes maye growe vp as the yong plantes: and that our daughters maye bee as the pollyshed corners of the temple.

That our garners may be full and plenteous with all maner of store: that our shepe may bring furth thousandes and ten thousandes in our stretes.

That our Oxen maye be strong to labor, that there be no decay: no leadyng into captiuitie, and no complainyng in our stretes.

Happy are the people that bee in suche a case: yea blessed are the people whiche haue the Lorde for their God.

Glory be to the father and to the sonne. &c.

As it was in the beginnyng. &c.

The Collect.

ALmighty God, whiche by thy sonne Jesus Christ hast geuen to thy Apostle saincte Peter many excellente giftes, and cõmaundedst him earnestly to feede thy flocke: make wee beseche thee, all bishops and pastors diligentlye to preache thy holy woorde, and the people obedientlye to folowe the same, that they maye receyue the croune of euerlasting glorye, throughe Jesus Christ our Lorde.

The Epistle.

Actes. xii.

AT the same tyme Herode the kynge stretched furthe his handes to vexe certaine of the congregacion. And he killed James the brother of John with the swoorde. And because he saw that it pleased the Jewes, he proceded farther and tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put him in prison also, & deliuered him to foure quaternions of souldiers to be kept, entending after Easter to bring him furthe to the people. And Peter was kepte in prison, but prayer was made without ceasslyng, of the congregacion vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter betwene two souldiers bounde with two chaynes: And the kepers before the doore, kepte the prison. And beholde, the angell of the Lord was there present, and a light shyned in the habitacion. And he smote Peter on the syde, and stiered him vp, saiyng: aryse vp quickly. And his chaynes fell of from his handes. And the angell sayd vnto him: gyrde thy selfe, and bynde on thy sandales. And so he dyd. And he sayth vnto him: cast thy garment about thee and folowe me. And he came out and folowed him, and wyst not that it was trueth whiche was

was done by the angell, but thought he had seen a vision. When they were past the first and the secõde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by the owne accorde. And they went out, and passed thorowe one strete, and furthwith the angel departed from him. And when Peter was come to himselfe, he sayd: now I knowe of a suertie that the Lord hath sent his angell, and hath delyuered me out of the hande of Herode, and from all the waityng for of the people of the Jewes.

The Gospell.

When Jesus came into the coastes of the citie which is called Cesaria Philippi, he asked his disciples, sayinge: whome do men say that I the sonne of man am? They sayde: some saye that thou art John Baptiste, some Helias, some Jeremias, or one of the noumbre of the prophetes. He sayeth vnto them: but whome say ye that I am? Simon Peter answered, and sayd: Thou art Christ the sonne of the lyuing God. And Jesus answered, and said vnto him: happy art thou Simon the sonne of Jonas, for flesshe and bloude hath not opened that vnto thee: but my father which is in heauen. And I say also vnto thee, that thou art Peter: and vpon this rocke I wyll buylde my congregacion. And the gates of hel shall not preuail against it. And I wil geue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou byndest in earth, shalbe bounde in heauen: and whatsoeuer thou locest in earth, shalbe loced in heauen. Math. xvi.

At Euensong.

The second lesson Act. iiii. Vnto the ende.

Sainct Marye Magdalene

Prayse the Lorde, O my soule: whyle I lyue wil I praise the Lorde, yea as long as I haue any beyng, I wil syng praises vnto my God. Lauda anima mea. psal. cxlvi.

O put not your trust in princes: nor in any childe of man,

for there is no helpe in them.

For when the breath of man goeth furth, he shal turne againe to his yearth: and then all his thoughtes perysshe.

Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lorde his God.

Whiche made heauen and yearth, the sea and all that therin is: whiche kepeth his promyse for euer.

Whiche helpeth them to right that suffre wrong: whiche fedeth the hungry.

The Lorde loseth menne out of pryson: the Lorde geueth sight to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowe: as for the waye of the vngodlye, he turneth it vp syde doune.

The Lorde thy God, O Sion, shalbe kyng for euermore: and throughout all generacions.

Glorye be to the father. &c. As it was in the. &c. Amen.

The Collet.

Mercyfull father geue vs grace, that we neuer presume to synne thorough the example of any creature, but if it shall chaunce vs at any tyme to offende thy diuyne maiestie: that then we may truely repent, and lament the same, after the example of Mary Magdalene, and by lyuely faithe obtaine remission of all our synnes: throughe the onely merites of thy sonne our sauiour Christ.

The Epistle.

Prou. xxxi. Whosoeuer findeth an honest faithful woman, she is muche more worth then pearles. The heart of her husbande maye safely trust in her, so that he shall fall in no pouertie. She wyll do him good and not euyll, al the dayes of her lyfe. She occupieth woll and flaxe, and laboureth gladlye with her handes. She is lyke a marchauntes ship that bringeth her vitayles frō a farre. She is vp in the night season to prouyde meat for her housholde, and

and foode for her maydens. She considereth land and byeth it, & with the fruite of her handes she planteth a vineyarde. She girdeth her loynes with strengthe, and courageth her armes. And if she perceyue that her huswifery doeth good, her candle goeth not out by nighte. She layeth her fingers to the spindle: and her hand taketh holde of the distaffe. She openeth her hande to the poore, yea she stretcheth furthe her handes to suche as haue nede. She feareth not that the colde of winter shall hurt her house, for all her houshold folkes are clothed with skarlet. She maketh her selfe fayre ornamentes, her clothyng is white silke and purple. Her husband is much set by in the gates, whē he sitteth among the rewlers of the lande. She maketh cloth of silke and selleth it, and deliuereth girdles vnto the marchaunt. Strength & honour is her clothing, and in the latter day she shall reioyce. She openeth her mouth with wisedome, and in her tongue is the lawe of grace. She looketh well to the wayes of her houshold: and eateth not her bread with ydlenes. Her children shall arise, and call her blessed: and her husbande shall make muche of her. Many daughters there be that gather riches together: but thou goeste aboue them all. As for fauour it is deceiptful, & beutie is a vayne thing: but a woman that feareth the Lorde, she is worthy to be praised. Geue her of the fruite of her handes, and lette her owne workes prayse her in the gates.

The Gospell.

AND one of the Pharisees desyred Jesus that he would eate with him. And he went into the Pharisees house, and sate down to meate. And behold, a woman in that citie (whiche was a synner) assone as she knew that Jesus sate at meate in the Pharisees house, she broughte an Alabaster boxe of oyntemente, and stode at his feete behinde him weping, and began to washe his feete with teares, and dyd wype them with the heares of her head, and kyssed hys feete, and anoynted them with the oyntment. When the Pharisee (which had bidden him) saw that, he spake within himselfe, saying: if this man were a prophete Luc. vii.

a prophete, he woulde surely knowe who and what maner of woman this is that touched hym, for she is a synner. Jesus aunswered and sayde vnto him: Simon, I haue somewhat to say vnto thee. And he saide: Master, say on. There was a certayne lender whiche had twoe debters, the one oughte hym fyue hundreth pence, and the other fiftie. When they had nothyng to pay, he forgaue them bothe. Tell me therfore, whiche of them will loue him moste? Simon aunswered, and sayde: I suppose that he to whome he forgaue moste. And he saide vnto him: thou hast truely iudged. And he turned to the woman, and sayde vnto Simon: Seeste thou this woman? I entred into thy house, thou gauest me no water for my feete: but she hath washed my feete with teares, and wiped them with the heares of her head. Thou gauest me no kisse: but she sence the tyme I came in, hath not ceased to kisse my feete. My head with oyle thou didste not anoynt, but she hath anointed my feete with oyntment. Wherfore I say vnto thee: many sinnes are forgeuen her, for she loued much. To whome lesse is forgeuen, the same doth lesse loue. And he said vnto her: thy sinnes are forgeuē thee. And they that sate at meate with him, began to say within them selues. Who is this which forgeueth sinnes also? And he sayde to the woman. Thy fayth hath saued thee: goe in peace.

¶ Sainte James the Apostle.

Laudate dominum de celis psal. cxlviii.

Prayse the Lorde of heauen: prayse hym in the heigth.

Prayse hym all ye Angels of his: praise him all his hoste.

Prayse hym Sunne and Moone: praise ye hym all ye starres and light.

Prayse him all ye heauens: and ye waters that be aboue the heauens.

Let them prayse the name of the Lorde: for (he spake the woorde, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer: he hath geuen them a lawe, whiche shall not be broken.

Prayse

Prayse the lord vpon the earth, ye dragons, and al depes.
Fyer, and hayle, snowe and vapours, wynde and storme: fulfilling his woorde.
Mountaynes and all hilles: fruitful trees and all Ceders.
Beastes and all cattel: woormes and fethered foules.
Kinges of the earth and all people: prynces and all the Judges of the worlde.
Youngmen and maydens, olde men and children, prayse the name of the lorde: for his name onely is excellente, and his prayse aboue heauen and yearth.
He shall exalt the horne of his people, al his sainctes shal prayse him: euen the children of Israel, euen the people that serueth him.
Glory be to the father. &c.
As it was in the beginning. &c.

The Collect.

GRaunte, O mercifull God, that as thyne holy Apostle James leauing his father and all that he had, without delaye, was obediente vnto the callyng of thy sonne Jesus Christ, and folowed him: So we forsakyng all worldly and carnal affections, may be euermore ready to folow thy commaundementes: through Jesus Christ our Lorde.

The Epistle.

IN those dayes came prophetes from the citie of Jerusalem vnto Antiochie. And there stode vp one of them, named Agabus, and signifyed by the spirite, that there shoulde bee greate derthe throughout all the worlde, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren which dwelt in Jewry, which thing they also did, and sēt it to the elders, by the handes of Barnabas and Saul. At the same tyme Herode the kyng stretched furth his handes to vexe certayn of the congregacion. And he killed James the brother of John with the sweord. And because he saw that it pleased the Jewes, he proceded farther and toke Peter also.

Actes xi.

Actes xii.

The

The Gospel.

Math.xx

THen came to hym the mother of Zebedes chyldren, with her sonnes, worshippyng hym, and desyring a certayne thyng of him. And he sayd vnto her: what wilt thou? She sayde vnto him: Graunt that these my two sonnes may sit, the one on thy right hand, and the other on thy left, in thy kyngdome. But Jesus aunswered, and sayde: ye wot not what ye aske. Are ye hable to drynke of the cup that I shal drinke of, and to be baptised with the baptisme that I am baptised with? They sayde vnto him: we are: he said vnto them: ye shal drinke in dede of my cup, & bee baptized with the baptisme that I am baptised with: but to sit on my right hande, and on my left, is not myne to geue: but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Jesus called them vnto him, and sayde: ye knowe that the princes of the nacions haue dominion ouer them, and they that are great menne, exercise authoritie vpon them: It shal not be so among you. But whosoeuer will be greate among you, let hym be your minister: and whosoeuer will be chiefe among you, let hym bee your seruaunt. Euen as the sonne of man came not to bee ministred vnto, but to ministre, and to geue hys life a redemption for many.

¶ Sainct Bartholomewe.

Non nobis domine psal cxv.

NOt vnto vs (O Lorde) not vnto vs, but vnto thy name geue the prayse: for thy louyng mercie and for thy truthes sake.

Wherfore shal the heathen say: where is now their God?

As for our God he is in heauen: he hath done whatsoeuer pleased him.

Their Idoles are siluer and golde: euen the woorke of mens handes.

They haue mouthes and speake not: eyes haue they and see not.

They haue eares, and heare not: noses haue they and smell not.

They

They haue handes and handle not:feete haue they and walke not,neyther speake they through theyr throte.

They that make them are lyke vnto them:and so are all suche as put theyr truste in them.

But the house of Israell,truste thou in the Lorde:he is their succour and defence.

Ye house of Aaron put your trust in the Lord:he is their helper and defender.

Ye that feare the Lorde,trust ye in the Lorde:he is their helper and defender.

The Lorde hath bene mindeful of vs,and he shall blesse vs:euen he shall blesse the house of Israell, he shall blesse the house of Aaron.

He shall blesse them that feare the Lord:both small and great.

The Lorde shall increase you more and more:you and your children.

Ye are the blessed of the Lorde:whiche made heauen and yearth.

All the whole heauens are the Lordes: the yearth hath he geuen vnto the children of men.

The dead prayse not thee(O lorde):neither all they that goe downe into the silence.

But we will prayse the Lorde:from this time forth for euermore.

Glory be to the father, and to the sonne.&c.

As it was in the beginning.&c.Amen.

The Collect.

O Almightye and euerlasting God, whiche haste geuen grace to thy Apostle Bartholomewe truelye to beleue and to preache thy woorde:graunt we beseche thee, vnto thy Churche,both to loue that he beleued,and to preache that he taught:through Christe our Lorde.

The Epistle.

By the handes of the Apostles were manye sygnes and wonders shewed among the people.And they were all together with one accorde in Salomons Actes.v.

porche.

porche. And of other durst no man ioine himself to them: neuertheles the people magnified them. The noũber of them that beleued in the Lorde, both of men and weomen, grewe more and more: in so muche that they brought the sicke into the stretes, and layed them on beddes and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them (and that they might all be deliuered from their infirmities.) There came also a multitude out of the cities rounde about, vnto Jerusalem, bryngyng sicke folkes, and them which were vexed with vncleane spirites. And they were healed euery one.

The Gospel.

Luc. xxii. AND there was a stryfe among them, whiche of them shoulde seme to bee the greateste. And he sayde vnto them: the kynges of nacions reigne ouer them, and they that haue authoritie vpon them are called gracious Lordes: But ye shall not be so. But he that is greatest among you, shalbe as the younger: and he that is chiefe, shall be as he that doeth minister. For whether is greater he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministreth. Ye are they, whiche haue bidden with me in my temptacions. And I appoynte vnto you a kingdome, as my father hath appoynted to me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudgeing the twelue Tribes of Israell.

¶ Sainct Matthewe.

Laudate dominum omnes Gentes. psal. cxvii. OPraise the Lorde all ye heathen: praise hym all ye nacions.

For his mercifull kindnes is euer more and more towarde vs: and the trueth of the Lord endureth for euer.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the beginnyng, is nowe, and euer shall be: worlde without ende. Amen.

The

The Collect.

ALmightie God, which by thy blessed sonne diddest call Mathewe from the receipte of custome to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires and inordinate loue of riches, and to folowe thy sayed sonne Jesus Christ: who lyueth and reigneth. &c.

The Epistle.

SEing that we haue suche an office, euen as God hath had mercye on vs, we go not out of kynde, but haue cast from vs the clokes of vnhonestye, and walke not in craftines, neyther handle we the worde of God deceiptfully, but open the trueth, & reporte our selues to euery mans conscience in the syght of God. If our gospell be yet hid, it is hid among them that are lost, in whom the God of this worlde hath blinded the mindes of them whiche beleue not, leste the light of the gospell of the glory of Christe (whiche is the image of God) shouid shyne vnto them. For we preache not our selues, but Christe Jesus to be the Lorde, and oure selues youre seruauntes, for Jesus sake. For it is God that commaunded the light to shyne out of darkenes, whiche hath shyned in our heartes, for to geue the lyght of the knowledge of the glory of God, in the face of Jesus Christe. ii. Cor. iiii.

The Gospel.

AND as Jesus passed forth from thence, he sawe a man (named Mathewe) sitting at the receipt of custome, and he said vnto him: folow me. And he arose and folowed him. And it came to passe as Jesus sate at meate in his house: beholde, many Publicans also and sinners that came, sate downe with Jesus and his disciples. And when the Phariseis sawe it, they said vnto his disciples: why eateth your Maister with Publicanes and sinners? But when Jesus heard that, he saied vnto them: They that be strong nede not the phisicion, but they that are sicke. Goe ye rather and learne what that meaneth: I wil haue mercy, and not sacrifice, for I am not come to call the righteous, but synners to repentaunce. Math. ix.

¶ Sainct Michael and all Angels.

Laudate pueri, psal. cxiii.

PRayse the Lorde (ye seruauntes) O prayse the name of the Lorde.

Blessed be the name of the Lorde: from this tyme furth for euermore.

The Lordes name is praysed: from the risyng vp of the Sunne, vnto the goyng downe of the same.

The Lorde is hye aboue all heathen: and his glory aboue the heauens.

Who is lyke vnto the Lorde our God, that hath his dwellyng so hye: and yet humbleth hymselfe to beholde the thinges that are in heauen and earth?

He taketh vp the symple out of the dust: and lifteth the poore out of the myre.

That he may set him with the princes: euen with the princes of his people.

He maketh the baren woman to kepe house: and to be a ioyfull mother of children.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

EVerlasting God, whiche haste ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully graunt that they whiche alwaye doe thee seruice in heauen, may by thy appointment succour and defende vs in earth: through Jesus Christe our Lorde. &c.

The Epistle.

Apoca. Xii.

THere was a great battaile in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels, and preuayled not, neither was their place found any more in heauen. And the great Dragon, that olde serpent, called the deuill and Sathanas, was cast out, whiche deceiueth all the worlde. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loude voyce, saying: in heauē is nowe made saluacion and strength, and the kyngdom

of

of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before our God day and night. And they ouercame him by the bloud of the lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therfore reioyce heauens, and ye that dwel in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrathe, because he knoweth that he hathe but a shorte tyme.

The Gospel.

AT the same time came the disciples vnto Jesus, saying: who is the greatest in the kyngdome of heauen? Jesus called a childe vnto hym, and sette hym in the myddest of them, and sayed: Verely I saye vnto you, excepte ye turne and become as children, ye shal not entre into the kyngdome of heauen. Whosoeuer therfore humbleth hymselfe as this childe, the same is the greatest in the kyngdome of heauē. And whosoeuer receyueth suche a childe in my name, receiueth me. But whoso doth offende one of these lytleons which beleue in me, it were better for hym that a millstone were hanged aboute his necke, and that he were drowned in the depth of the sea. Woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the manne, by whom the offence cometh. Wherfore, yf thy hande or thy foote hynder thee, cut him of, and cast it from thee. It is better for thee to entre into lyfe halt or maimed, rather then thou shouldest (hauing two hādes or two fete) be cast into euerlasting fyre. And yf thine ye offende thee, plucke it out, and cast it from thee. It is better for thee to entre into life with one ye, rather then (hauing .ij. yes) to be cast into hell fyre. Take hede that ye despise not one of these lytleons. For I saye vnto you: that in heauen their Angels doe alwayes beholde the face of my father, which is in heauen. Mat. xviij.

℣ Sainct Luke euangelist.

BY the waters of Babylon we sate downe & wept: when we remembred (thee O) Syon. Super flumina psal. cxxxvij.
As for our harpes we hanged them vp: vpon

the trees that are therin.

For they that led vs away captiue, required of vs then a song and melodye in our heauines: sing vs one of the songes of Sion.

Howe shall we syng the Lordes song: in a straunge lande?

If I forget thee, O Jerusalem: let my ryght hande forget her cunning.

If I doe not remembre thee, let my tong cleaue to the rofe of my mouth: yea yf I preferre not Jerusalem in my myrth.

Remembre the chyldren of Edom, O Lorde, in the day of Jerusalem, howe they sayed: downe with it, downe with it euen to the grounde.

O daughter of Babylon, wasted with miserie: yea happye shal he be that rewardeth thee, as thou hast serued vs.

Blessed shall he be, that taketh thy chyldren: and throweth them against the stones.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

ALmightie God whiche calledst Luke the physicion, whose prayse is in the gospell, to be a physicion of the soule: it may please thee by the holsome medicines of his doctrine, to heale al the diseases of oure soules, through thy sonne Jesus Christe oure Lorde.

The Epistle.

ii. Timo. iiii.

WAtche thou in all thinges, suffre afflictions, doe the worke throughly of an Euãgelist, fulfyll thyne office vnto the vtmoste: be sobre. For I am nowe ready to be offred, and the tyme of my departing is at hand. I haue fought a good fyght, I haue fulfilled my course, I haue kept the faith. From henceforth there is layed vp for me a crowne of righteousnes, whiche the Lorde (that is a righteous iudge) shall geue me at that day: not to me only, but vnto all them also that loue his comming. Doe thy diligence, that thou mayst come shortly

shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmatia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Tychicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me muche euill: the Lorde reward hym according to his dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

The Gospel.

THe Lorde appointed other seuenty (and two) also, and sente them two and two before hym into euery citie and place, whither he himselfe woulde come. Therfore sayed he vnto them: the haruest is greate, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to sende furthe labourers into his haruest. Go your wayes: beholde, I sende you forth as lambes among wolues. Beare no wallet, neyther scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, first saye, peace be to this house. And yf the sonne of peace be there, your peace shal rest vpon him: if not, it shal returne to you againe. And in the same house tary styll, eatyng and drinkyng suche as they geue. For the labourer is worthy of his reward. Luc. x.

CSymon and Jude Apostles.

Praysle God in his holynes: praysle hym in the firmament of his power. Laudate dominum. Psal.cl.

Praysle him in his noble actes: praysle hym according to his excellent greatnesse.

Praysle hym in the sounde of the trumpet: praysle hym vpon the lute and harpe.

Praysle hym in the cymbales and daunce: praysle hym vpon the stringes and pipe.

Praysle him vpon the well tuned cymbales: praysle hym

vpon the loud cymbales.

Let euery thyng that hath breth prayse the lord.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

ALmightie God, whiche hast builded the congregation vpon the foundation of the Apostles and prophetes, Jesu Christ hymselfe beyng the head corner stone: graunte vs so to bee ioyned together in vnitie of spirite by theyr doctrine, that we maye be made an holie temple acceptable to thee: through Jesu Christe oure Lorde.

The Epistle.

IVdas the seruaunte of Jesu Christe, the brother of James: to them whiche are called and sanctifyed in God the father, & preserued in Jesu Christe: Mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the common saluacion, it was nedefull for me to wryte vnto you, to exhort you that ye shoulde continuallye laboure in the faith, whiche was onte geuen vnto the sainctes. For there are certain vngodly men craftely crept in, of whiche it was written afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and denye God (which is the only lorde) and our lorde Jesus Christ. My minde is therfore to putte you in remembraunce, for as muche as ye once knowe this, howe that the lorde (after that he had deliuered the people out of Egypt) destroyed them whiche afterward beleued not. The Angels also whiche kept not their firste estate, but lefte their owne habitacio, he hath reserued in euerlasting chaines vnder darknes, vnto the iudgement of the great daye: euen as Sodom and Gomor, and the Cities aboute them, whiche in like maner defiled themselues with fornicacion, and folowed straunge flesshe, are set furth for an exaumple, and suffre the paine of eternall fyre: lykewise these being deceyued by dreames, defile the flesshe, despise rulers, and speake euell of them that are in auctoritie.

Jude. 1.

The

The Gospel.

THis commaunde I you, that ye loue together. Iohn.xv.
If the worlde hate you, ye know that it hated me before it hated you. If ye were of the worlde, the worlde would loue this owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I sayed vnto you: the seruaunt is not greater then the lorde. If they haue persecuted me, they will also persecute you. If they haue kepte my saying, they will kepe yours also. But all these thinges will they doe vnto you for my names sake, because they haue not knowen him that sente me. If I had not come and spoken vnto them, they shoulde haue had no synne: but nowe haue they nothing to cloke their synne with all. He that hateth me, hateth my father also. If I had not done among them the workes whiche none other man did, they should haue had no synne. But nowe haue they both seen and hated: not onely me, but also my father. But this happeneth that the saying myght be fulfilled that is written in their lawe. They hated me without a cause. But when the comforter is come, whom I will sende vnto you from the father, euen the spirite of trueth (whiche procedeth of the father) he shal testifie of me. And ye shall beare witnes also, because ye haue been with me from the beginning.

¶ All Sainctes.

Proper lessons at Mattyns.

The first lesson Sapi.iii. vnto blessed is rather the Baren.
The second lesson. Hebre xi.xii. Sainctes by fayth subdued vnto If ye endure chastisyng.

At the Communion.

OSyng vnto the Lorde a newe song: let the congregacion of saynctes prayse hym. Cantate dominо. psal.cxlix.
Let Israell reioyce in him that made him: and let the children of Sion be ioyfull in their kyng.
Let them praise his name in the daunce: let them syng prayses vnto him with tabret and harpe.
For the Lord hath pleasure in his people: and helpeth

the meke hearted.

Let the sainctes be ioyfull with glory: let them reioyce in their beddes.

Let the prayses of God be in their mouth: and a two edged swoorde in their handes.

To be auenged of the heathen: and to rebuke the people.

To bynde their kinges in chaynes: and their nobles with lynkes of yron.

That they may be auenged of them, as it is written: suche honour haue all his Sainctes

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is now, and euer. &c.

The Collect.

ALmightie God, whiche haste knitte together thy electe in one Communion and felowship in the misticall body of thy sonne Christe our Lorde: graunt vs grace so to folow thy holy Sainctes in all vertues, and godly liuyng, that we maye come to those inspeakeable ioyes, whiche thou hast prepared for all them that vnfaynedly loue thee: through Jesus Christe.

The Epistle.

Apoca. vii.

BEholde, I John sawe an other Angel ascend from the risyng of the Sunne, which had the seale of the liuing God, and he cryed with a loude voyce to the foure Aungels (to whom power was geuen to hurte the earth and the sea) saying: Hurte not the earth neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our God, in theyr foreheades. And I heard the noumbre of them which were sealed, and there were sealed an .C. and xliii. M. of all the tribes of the children of Israell.

Of the tribe of Juda were sealed xii. M

Of the tribe of Ruben were sealed xii. M

Of the tribe of Gad were sealed xii. M

Of the tribe of Aser were sealed xii. M

Of the tribe of Neptalim were sealed xii. M

Of the tribe of Manasses were sealed xii. M

Of the tribe of Symeon were sealed xii. M

Of

Of the tribe of Leuy were sealed xii.M.
Of the tribe of Isachar were sealed xii.M.
Of the tribe of Zabulon were sealed.xii.M.
Of the tribe of Joseph were sealed xii.M.
Of the tribe of Beniamin were sealed.xii.M.

After this I beheldе, and loe, a great multitude (whiche no manne could nombre) of all nations, and people, and tongues, stode before the seate, and before the lambe, clothed with long white garmentes, and palmes in theyr handes, and cried with a loude voyce, saying: saluacion be ascribed to him that sitteth vpon the seate of our god, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, & of the foure beastes, and fell before the seate on their faces, & worshipped God, saying: Amen. Blessyng and glory, and wisedome, and thankes & honour, and power, and might be vnto our God for euermore. Amen.

The Gospell.

IEsus seing the people, wēt vp into the mountaine: and when he was set, his disciples came to hym, & after that he hadde opened his mouth, he taughte them, saying: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that morne: for they shall receyue comfort. Blessed are the meke: for they shal receiue the enheritaunce of the earth. Blessed are they whiche hunger and thirst after righteousnes: for they shall be satisfied. Blessed are the mercifull: for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace makers: for they shalbe called the children of God. Blessed are they whiche suffre persecution for righteousnes sake: for theirs is the kyngdome of heauē. Blessed are ye when men reuile you, and persecute you, and shall falsly saye all maner of euill sayinges against you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you. Math.v.

Propre lessons at Euensong.

The first lesson. Sapi.b. (vnto) His tealoly also.
The second lesson. Apoca.xix. (vnto) And I saw an Angell stand.

THE SVPPER

of the Lorde, and the holy Communion, commonly called the Masse.

SO many as intende to bee partakers of the holy Communion, shall sygnifie their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the congregacion by hym is offended, or haue doen any wrong to his neighbours, by worde, or dede: The Curate shall cal hym, & aduertise hym, in any wise not to presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughtie life: that the congregacion maie thereby be satisfied, whiche afore were offended: and that he haue recompensed the parties, whom he hath dooen wrong vnto, or at the least bee in full purpose so to doe, as sone as he conueniently maie.

The same ordre shal the Curate vse, with those betwixt whom he perceiueth malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgeue from the botome of his hearte all that the other hath trespaced against him, and to make amendes, for that he hymselfe hath offended: and the other partie will not bee perswaded to a godly vnitie, but remayne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

Vpon the daie, and at the time appointed for the ministracion of the holy Communion, the Priest that shall execute the holy ministery, shall put vpon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Deacons, there so many shalbee ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall haue vpon them lykewyse, the vestures appointed for their ministery, that is to saye, Albes, with tunacles. Then shall the Clearkes syng in Englishe for the office, or Introite, (as they call it) a Psalme appointed for that daye.

The priest standyng humbly afore the middes of the Altar, shall saie the Lordes prayer, with this Collect.

ALmightie GOD, vnto whom all heartes bee open, and all desyres knowen, and from whom no secretes are hid: clense the thoughtes of our heartes, by the inspiracion of thy holy spirite: that we may perfectly loue thee, and worthely magnifie thy holy name: Through Christ our Lord. Amē.

Then shall he saye a Psalme appointed for the introite: whiche Psalme ended, the Priest shall saye, or els the Clearkes shal syng.

Kyrie. Lorde haue mercie vpon vs.
Kyrie. Christ haue mercie vpon vs.
Kyrie. Lorde haue mercie vpon vs.

Then the Priest standyng at Goddes borde shall begin.

Glory be to God on high.

The Clearkes.

And in yearth peace, good will towardes men.

We praise thee, we blesse thee, we worship thee, we glorifie thee, wee geue thankes to thee for thy greate glory, O Lorde GOD heauenly kyng, God the father almightie.

O Lorde the onely begotten sonne Jesu Christ, O Lord GOD, Lambe of GOD, sonne of the father, that takest awaye the synnes of the worlde, haue mercie vpon vs: thou that takest awaye the synnes of the worlde, receyue our praier.

Thou that sittest at the right hande of GOD the father, haue mercie vpon vs: For thou onely art holy, thou onely art the Lorde. Thou onely (O Christ) with the holy Ghoste, art moste high in the glory of God the father. Amen.

Then the priest shall turne hym to the people and saye.

The Lorde be with you.

The aunswere.

And with thy spirite.

The Priest.

Let vs praie.

Then shall folowe the Collect of the daie, with one of these two Collectes folowyng, for the Kyng.

Almightie God, whose kingdom is euerlasting, and power infinite, haue mercie vpon the whole congregacio, and so rule the heart of thy chosen seruaut Edward the sixt, our kyng and gouernour: that he (knowyng whose minister he is) maye aboue all thinges, seke thy honour & glory, and that we his subiectes (duely consydering whose auctoritie he hath) maie faithfully serue, honour, & humbly obeye hym, in thee, and for thee, according to thy blessed word, and ordinaunce: Through Jesus Christe oure Lorde, who with thee, and the holy ghost, liueth, and reigneth, euer one God, worlde without ende. Amen.

Almightie and euerlasting GOD, wee bee taught by thy holy worde, that the heartes of Kynges are in thy rule and gouernaunce, and that thou doest dispose, and turne them as it semeth best to thy godly wisedom: We humbly beseche thee, so to dispose and gouerne, the heart of Edward the sixt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wordes, and workes, he maye euer seke thy honour and glory, and study to preserue thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O mercifull father, for thy dere sonnes sake, Jesus Christ our Lorde. Amen.

The Collectes ended, the priest, or he that is appointed, shall reade the Epistle, in a place assigned for the purpose, saying.

The Epistle of sainct Paule written in the Chapiter of to the.

The Minister then shall reade the pistle. Immediatly after the Epistle ended, the priest, or one appointed to reade the Gospel, shall saye.

The holy Gospell written in the Chapiter of.

The

The Clearkes and people shal aunswere.

Glory be to thee, O Lorde.

The priest or deacon then shall reade the Gospel: After the Gospell ended, the priest shall begin.

I beleue in one God.

The Clearkes shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visible, and inuisible: And in one Lorde Jesu Christ, the onely begotten sonne of God, begotten of his father before all worldes, God of GOD, light of light, very God of very God, begotten, not made, beeyng of one substaunce with the father, by whom all thinges were made, who for vs men, and for our saluacion, came downe from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was Crucified also for vs vnder Poncius Pilate, he suffered, and was buried, and the thirde daie he arose again accordyng to the scriptures, and ascended into heauē, and sitteth at the right hande of the father: And he shall come again with glory, to iudge both the quicke and the dead.

And I beleue in the holy ghost, the Lorde and geuer of life, who procedeth from the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike Churche. I acknowlege one Baptisme, for the remission of synnes. And I loke for the resurrection of the deade: and the lyfe of the worlde to come. Amen.

¶ After the Crede ended, shall folowe the Sermon or Homely, or some portion of one of the Homelies, as they shalbe hereafter deuided: wherin if the people bee not exhorted to the worthy receyuing of the holy Sacrament of the bodye and blonde of our sauiour Christ: then shall the Curate geue this exhortacion, to those that be minded to receyue the same.

DEerely beloued in the Lord, ye that mynde to come to the holy Cōmunion of the bodie & blond of our sauiour Christ, must cōsidre what S. Paule writeth to the Corinthians, how he exhorteth all persones

sones diligently to trie and examine themselues, before thei presume to eate of that breade, and drinke of that cup: for as the benefite is great, if with a truly penitēt heart, and liuely faith, we receyue that holy Sacrament: (for then we spiritually eate the flesshe of Christ, and drinke his bloude, then we dwel in Christ and Christ in vs, wee bee made one with Christ, and Christ with vs) so is the daunger great, yf we receyue thesame vnworthely, for then wee become gyltie of the body and bloud of Christe our sauiour, we eate and drynke our owne damnacion, not considering the Lordes bodye. We kyndle Gods wrathe ouer vs, we prouoke hym to plague vs with diuerse diseases, and sondery kyndes of death. Therefore yf any here be a blasphemer, adulouterer, or bee in malice or enuie, or in any other greuous cryme (excepte he be truely sory therefore, and earnestly mynded to leaue the same vices, and do trust hym selfe to bee reconciled to almightie God, and in Charitie with all the worlde) lette hym bewayle his synnes, and not come to that holy table, lest after the takyng of that most blessed breade: the deuyll enter into hym, as he dyd into Judas, to fyll hym full of all iniquitie, and brynge hym to destruccion, bothe of body and soule: Judge therfore your selfes (brethren) that ye bee not iudged of the lorde. Let your mynde be without desire to synne, repent you truely for your synnes past, haue an earnest and lyuely faith in Christe our sauior, be in perfect charitie with all men, so shall ye bee mete partakers of those holy mysteries. And aboue all thynges: ye must geue moste humble and heartie thankes to God the father, the sonne, and the holy ghoste, for the redempcion of the worlde, by the death and passion of our sauior Christe, both God and man, who did humble hym selfe euen to the death vpon the crosse, for vs miserable synners, whiche laie in darknes and shadowe of death, that he myghte make vs the children of God, and exalte vs to euerlastyng life. And to thend that wee shoulde alwaye remembre the excedyng loue of oure master, and onely sauior Jesu Christe, thus dying for vs, and the innumerable benefites, whiche (by his precious bloudshedyng) he hath obteigned to vs, he hath lefte in those holy Misteries, as a pledge of his loue, and a continu-

all

all remembraunce of thesame his owne blessed body, & precious bloud, for vs to fede vpon spiritually, to our endles comfort and consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounden) continual thankes, submitting our selfes wholy to his holy will and pleasure, and studying to serue hym in true holines and righteousnes, all the dayes of our lyfe. Amen.

¶ In Cathedral churches or other places, where there is dailie Communion, it shal be sufficient to reade this exhortacion aboue written, once in a moneth. And in parish churches, vpon the weke daies it may be lefte vnsayed.

¶ And if vpon the Sonday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhorte his parishoners, to dispose themselfes to the receiuing of the holy cõmunion more diligẽtly, saiyng these or like wordes vnto thẽ.

DEre frendes, and you especially vpon whose soules I haue cure and charge, on next, I do intende by Gods grace, to offre to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body and bloud of Christe, to be taken of them, in the remembraunce of his moste fruitfull and glorious Passion: by the whiche passion, we haue obteigned remission of our sinnes, and be made partakers of the kyngdom of heauen, whereof we bee assured and asserteigned, yf wee come to the sayde Sacrament, with heartie repentaunce for our offences, stedfast faithe in Goddes mercye, and earnest minde to obeye Goddes will, and to offende nomore. Wherefore our duetie is, to come to these holy misteries, with moste heartie thankes to bee geuen to almightie GOD, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthie seruauntes, for whom he hath not onely geuen his body to death, and shed his bloude, but also doth vouchsaue in a Sacrament and Mistery, to geue vs his sayed bodye and bloud to feede vpon spiritually. The whiche Sacrament being so Diuine and holy a thing, and so comfortable to them whiche receyue it worthilye, and so daungerous to them that wyll presume to take thesame vnworthely: My duetie is to exhorte you in the meane season, to

son, to consider the greatnes of the thing, and to serche and examine your owne consciences, and that not lyghtly nor after the maner of dissimulers with GOD: But as they whiche shoulde come to a moste Godly and heauenly Banket, not to come but in the mariage garment required of God in scripture, that you may (so much as lieth in you) be founde worthie to come to suche a table. The waies and meanes therto is.

First that you be truly repentaunt of your former euill lyfe, and that you confesse with an vnfained hearte to almightie God, youre synnes and vnkyndnes towardes his Maiestie committed, eyther by wyll, worde, or dede, infirmitie or ignorannce: and that with inwarde sorowe and teares you bewaile your offences, and require of almightie god, mercie and pardō, promising to him (from the botome of your heartes) thamendment of your former lyfe. And emonges all others, I am commaunded of God, especially to moue and exhorte you, to reconcile your selfes to your neyghbours, whom you haue offended, or who hath offended you, putting out of your heartes all hatred and malice against them, and to be in loue and charitie with all the worlde, and to forgeue other, as you would that god should forgeue you. And yf any man haue doen wrong to any other: let hym make satisfaccion, and due restitucion of all landes & goodes, wrongfully taken awaye or withholden, before he come to Goddes borde, or at the least be in full mynde and purpose so to do, assone as he is able, or els let hym not come to this holy table, thinking to deceiue God, who seeth all mennes heartes. For neyther the absolucion of the priest, can any thing auayle them, nor the receyuing of this holy sacrament doth any thyng but increase their damnation. And yf there bee any of you, whose conscience is troubled and greued in any thing, lackyng comforte or counsaill, let hym come to me, or to some other discrete and learned priest, taught in the law of God, and confesse and open his sinne and griefe secretly, that he maie receiue suche ghostly counsail, aduise, and comfort, that his conscience maye be releued, and that of vs (as of the Ministers of GOD and of the churche) he may receyue com-

korte and absolucion, to the satisfaccion of his minde, and anoyding of all scruple and doubtfulnes: requiryng suche as shalbe satisfied with a generall confession, not to be offended with thē that do vse, to their further satisfiyng, the auriculer and secrete confession to the Priest: nor those also whiche thinke nedefull or conuenient, for the quietnes of their owne consciences, particulerly to open their sinnes to the Priest: to bee offended with them that are satisfied, with their humble confession to GOD, and the generall confession to the churche. But in all thinges to folowe and kepe the rule of charitie, and euery man to be satisfied with his own cōscience, not iudging other mennes mindes or consciences: where as he hath no warrant of Goddes word to thesame.

¶ Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to be song whiles the people dooe offer, or els one of theim to bee saied by the minister, immediatly afore the offeryng.

Math. v. Let your light so shine before mē, that they may see your good woorkes, and glorify your father which is in heauen.

Math. vi. Laie not vp for your selues treasure vpon the yearth, where the rust and mothe dothe corrupte, and where theues breake through and steale: But laie vp for your selfes treasures in heauen, where neyther rust nor mothe dothe corrupt, and where theues do not breake through nor steale.

Math. vii. Whatsoeuer you woulde that menne shoulde doe vnto you, euen so do you vnto them, for this is the Lawe and the Prophetes.

Math. vii. Not euery one that saieth vnto me, lorde, lorde, shall entre into the kyngdome of heauen, but he that dothe the will of my father whiche is in heauen.

Luc. xix. Zache stode furthe, and saied vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue doen any wronge to any man, I restore foure folde.

1. Cor. ix. Who goeth a warfare at any tyme at his owne coste? who planteth a vineiarde, and eateth not of the fruite therof? or who kedethe a flocke, and eateth not of the milke of the flocke?

If

If we haue sowen vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges? i.Cor.ix.

Dooe ye not knowe, that they whiche minister aboute holy thynges, lyue of the Sacrifice? They whiche waite of the alter, are partakers with the alter? euen so hath the lorde also ordained: that they whiche preache the Gospell, shoulde liue of the Gospell i.Cor.ix.

He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plēteously. Let euery manne doe accordynge as he is disposed in his hearte, not grudgyngly, or of necessitie, for God loueth a therefull geuer. ii.Cor.ix.

Let him that is taughte in the woorde, minister vnto hym that teacheth, in all good thinges. Be not deceiued, GOD is not mocked. For whatsoeuer a man soweth, that shall he reape. Gala.vi.

While we haue tyme, let vs doe good vnto all men, and specially vnto them, whiche are of the housholde of fayth. Gala.vi.

Godlynes is greate riches, if a man be contented wyth that he hath: For we broughte nothing into the worlde, neither maye we cary any thing out. i.Timo.vi.

Charge them whiche are riche in this worlde, that they bee ready to geue, and glad to distribute, laying vp in stoare for themselues a good foundacion, against the time to come, that they maie attain eternall lyfe. i.Timo.vi.

GOD is not vnrighteous, that he will forgette youre woorkes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue ministred vnto the sainctes, and yet do minister. Hebre.vi.

To do good, and to distribute, forget not, for with suche Sacrifices God is pleased. Hebre.xiii.

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from hym, how dwelleth the loue of God in him? i.Jhon.iii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shall not be turned awaye from thee. Toby.iiii.

Bee mercifull after thy power: if thou haste muche, geue plenteously, if thou hast litle, do thy diligence gladly to geue of that litle, for so gatherest thou thy selfe a good rewarde Toby.iiii.

in the daie of necessitie.

Prouer Xix. He that hath pitie vpon the poore, lendeth vnto the Lord: & loke what he laieth out, it shalbe paied him again.

Psal. xli. Blessed be the man that prouideth for the sicke and nedy, the lorde shall deliuer hym, in the tyme of trouble.

Where there be Clearkes, thei shal syng one, or many of the sentences aboue written, accordyng to the length and shortenesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clearkes do syng the Offertory, so many as are disposed, shall offer to the poore mennes boxe euery one accordynge to his habilitie and charitable mynde. And at the offeryng daies appoynted, enery manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then so many as shalbee partakers of the holy Communion, shall tarye still in the quire, or in some conueniente place nigh the quire, the men on the one side, and the women on the other syde. All other (that mynde not to receiue the said holy Communion) shall departe out of the quire, except the ministers and Clearkes.

Than shall the minister take so muche Breade and Wine, as shall suffice for the persons appoynted to receiue the holy Communion, layng the breade vpon the corporas or els in the paten, or in some other comely thyng, prepared for that purpose: And putting ỹ wine into the Chalice, or els in some faire or conueniente cup, prepared for that vse (if the Chalice wil not serue) puttyng therto a litle pure and cleane water: And setting both the bread and wyne vpon the Alter: Then the Priest shall saye.

The Lorde be with you.

Aunswere.

And with thy spirite.

Priest.

Lift vp your heartes.

Aunswere.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thankes to our Lorde God.

Aunswere.

It is mete and right so to do.

The Priest.

It

IT is very mete, righte, and our bounden dutie that wee shoulde at all tymes, and in all places, geue thankes to thee, O Lorde, holy father, almightie euerlastyng God.

Here shall folowe the propre preface, accordyng to the tyme (if there bee any specially appoynted) or els immediatly shall folowe. Therfore with Angelles. &c.

PROPRE Prefaces.

Upon Christmas daie.

BEcause thou diddeste geue Jesus Christe, thyne onely sonne to be borne as this daie for vs, who by the operacion of the holy ghoste, was made very man, of the substaunce of the Virgin Mary hys mother, & that without spotte of sinne, to make vs cleane from all sinne. Therfore. &c.

Upon Easter daie.

BUt chiefly are we bounde to praise thee, for the glorious resurrection of thy sonne Jesus Christe, our Lorde, for he is the very Paschall Lambe, whyche was offered for vs, and hath taken awaye the synne of the worlde, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlastynge lyfe. Therefore. &c.

Upon the Ascencion daye.

THrough thy moste dere beloued sonne, Jesus Christe our Lord, who after his moste glorious resurrecciō, manifestly appered to all his disciples, and in theyr sighte ascended vp into heauen, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with hym in glory. Therfore. &c.

Upon whitsondaye.

THroughe Jesus Christe our Lorde, accordynge to whole moste true promise, the holy Ghoste came doune this daye from heauen, with a sodaine great sounde, as it had been a mightie wynde, in the lykenes of fiery toungues, lightynge vpon the Apostles, to teache them, and to leade them to all truethe, geuyng them bothe

the gifte of diuerse languages, and also boldnes wyth feruente zeale, constantly to preache the Gospell vnto all nacions, whereby we are brought out of darkenes and error, into the cleare light and true knowledge of thee, and of thy sonne Jesus Christ. Therfore. &c.

¶ Upon the feast of the Trinitie.

IT is very meete, right, and our bounden duetie, that we should at all tymes, and in all places, geue thankes to thee, O Lorde almightye, euerlastynge God, which arte one God, one Lorde, not one onely person, but three persones in one substaunce: For that whiche we beleue of the glorye of the father, thesame we beleue of the sonne, and of the holy ghoste, without any difference, or inequalitie: whom the Angels. &c.

After whiche preface shall folowe immediatly.

Therfore with Angels and Archangels, and with all the holy companye of heauen: we laude and magnifye thy glorious name, euermore praising thee, and sayinge: ¶ Holy, holy, holy, Lorde God of hostes: heauen and earth are full of thy glory: Osanna in the higheste. Blessed is he that commeth in the name of the Lorde: Glory to thee, O lorde, in the highest. This the Clearkes shall also syng.

¶ When the Clearkes haue dooen syngyng, then shal the Priest, or Deacon, turne hym to the people and saye.

Let vs praie for the whole state of Christes churche.

¶ Then the Priest turnyng hym to the Altar, shall saye or syng, playnly and distinctly, this prayer folowyng.

ALmightie and euerliuyng God, whiche by thy holy Apostle haste taught vs to make prayers and supplications, and to geue thankes for all menne: we humbly beseche thee moste mercyefully to receiue these our praiers: whiche we offre vnto thy diuine Maiestie, beseching thee to inspire cõtinually the vniuersal churche, with the spirite of truethe, vnitie and concorde: And graunt that all they that doe cõfesse thy holye name, maye agree in the trueth of thy holye worde, and liue in vnitie and godly loue. Specially wee beseche thee to saue and defende thy seruaunte, Edwarde

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our Kynge, that vnder him we maye be Godly and quietely gouerned. And graunte vnto his whole coũsaile, and to all that bee put in authoritie vnder hym, that they maye truely and indifferently minister iustice, to the punishement of wickednesse and vice, & to the maintenaunce of Goddes true religion and vertue. Geue grace (O heauenly father) to all Bishoppes, Pastors, and Curates, that they maie bothe by their life and doctrine, set furthe thy true & liuely worde, and rightely and duely administer thy holye Sacramentes. And to all thy people geue thy heauenly grace, that with meke hearte and due reuerence, they may heare and receiue thy holy worde, truely seruyng thee in holynes and righteousnes, all the dayes of their lyfe. And wee moste humbly beseche thee of thy goodnes (O Lorde) to coumforte and succoure all them, whyche in thys transytory life bee in trouble, sorowe, nede, sycknes, or any other aduersitie. And especially wee commende vnto thy mercifull goodnes, thys congregation whyche is here assembled in thy name, to celebrate the commemoration of the moste glorious death of thy sonne: And here we do geue vnto thee moste high praise, and heartie thankes, for the wonderfull grace and vertue, declared in all thy sainctes, from the begynninge of the worlde: And chiefly in the glorious and most blessed virgin Mary, mother of thy sõne Jesu Christ our Lord and God, & in the holy Patriarches, Prophetes, Apostles, and Martirs, whose examples (O Lorde) and stedfastnes in thy faythe, and kepyng thy holye commaundementes, graunte vs to folowe. We commend vnto thy mercye (O Lord) all other thy seruauntes, which are departed hence from vs, with the signe of faythe, and nowe do reste in the slepe of peace: Graunte vnto them, we beseche thee, thy mercy, and euerlastyng peace, and that at the daie of the generall resurrection, we and all they which bee of the misticall body of thy sonne, may altogether bee set on his right hand, and heare that his most ioyfull voice: Come vnto me, O ye that be blessed of my father, and possesse the kingdome, whiche is prepared for you, from the begynning of the worlde: Graunt this, O father, for Jesus Christes sake, our onely mediatour and aduocate.

O God heauenly father, whiche of thy tender mercie, diddeste geue thine only sonne Jesu Christ, to suffer deathe vpon the crosse for our redempcion, who made there (by his one oblacion once offered) a full, perfect, and sufficiente sacrifyce, oblacion, and satisfaccion, for the sinnes of the whole worlde, and did institute, and in his holy Gospell commaunde vs, to celebrate a perpetuall memorye, of that his precious deathe, vntyll his comming againe: Heare vs (o mercifull father) we beseche thee: and with thy holy spirite and worde vouchsafe to bl✠esse and sanc✠tifie these thy gyftes, and creatures of breade and wyne, that they maye be vnto vs the bodye and bloud of thy moste derely beloued sonne Jesus Christe. Who in the same nyghte that he was betrayed: tooke breade, and when he had blessed, and geuen thankes: he brake it, and gaue it to hys disciples, saiynge: Take, eate, this is my bodye whiche is geuen for you: do this in remembraunce of me.

Here the priest must take the bread into his hādes,

Likewyse after supper he toke the cuppe, and whē he had geuen thankes, he gaue it to them, saiyng: drynke ye all of this, for this is my bloude of the newe Testament, whyche is shed for you and for many, for remission of sinnes: do this as oft as you shall drinke it, in remembraunce of me.

Here the priest shall take the cuppe into his hādes.

These wordes before rehersed are to be saied, turning still to the Altar, without any eleuacion, or shewing the Sacrament to the people.

Wherefore, O Lorde and heauenly father, accordyng to the Institucyon of thy derely beloued sonne, our sauioure Jesu Christe, we thy humble seruauntes doe celebrate, and make here before thy diuine Maiestie, with these thy holy gifres, the memoryall whyche thy sonne hath willed vs to make: hauing in remembraunce his blessed passion, mightie resurrection, and glorious ascencion, renderynge vnto thee moste heartye thankes, for the innumerable benefytes procured vnto vs by the same, entyerely desyrynge thy fatherly goodnes, mercifully to accepte thys our Sacrifice of praise and thankes geuynge: moste humblye beseechynge thee to graunte, that by the merites and deathe of thy sonne Jesus Christ, and through faith in his bloud, wee and all thy whole

whole church, may obteigne remission of our sinnes, and al other benefites of his passion. And here wee offre and present vnto thee (O Lord) oure selfe, oure soules, and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee: humbly beseechyng thee, that whosoeuer shalbee partakers of thys holy Communion, maye worthely receiue the moste precious body and blonde of thy sonne Jesus Christe: and bee fulfilled with thy grace and heauenly benediction, and made one bodye with thy sonne Jesu Christe, that he maye dwell in them, and they in hym. And although we be vnworthy (through our manyfolde synnes) to offre vnto thee any Sacrifice: Yet we beseche thee to accepte this our bounden duetie and seruice, and commaunde these our prayers and supplications, by the Ministery of thy holy Angels, to be brought vp into thy holy Tabernacle before the syght of thy diuine maiestie: not waying our merites, but pardoning our offences, through Christe our Lorde, by whom, and with whom, in the vnitie of the holy Ghost: all honour and glory, be vnto thee, O father almightie, world without ende. Amen.

Let vs praye.

AS our sauiour Christe, hath commaunded and taught vs, we are bolde to saye. Our father whiche art in heauen, halowed be thy name. Thy Kyngdome come. Thy wyll be doen in yearth, as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs our trespaces, as wee forgeue them that trespasse against vs. And leade vs not into temptacion.

The aunswere.

But deliuer vs from euill. Amen.

Then shall the priest saye.

The peace of the Lorde be alwaye with you.

The Clearkes.

And with thy spirite.

The Priest.

CHrist our Paschal lãbe is offred vp for vs, once for al, when he bare our sinnes on his body vpõ the crosse, for he is the very lambe of God, that taketh away

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the sinnes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the priest shall turne hym towarde those that come to the holy Communion, and shall saye.

YOu that do truly and earnestly repent you of your synnes to almightie God, and be in loue and charitie with your neighbours, and entende to leade a newe life, folowyng the cõmaundementes of God, and walkyng from hencefurth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almightie God, and to his holy churche here gathered together in his name, mekely kneelyng vpon your knees.

Then shall this generall Confession bee made, in the name of all those that are minded to receyue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hymselfe, all kneling humbly vpon their knees.

ALmightie GOD, father of oure Lord Jesus Christ, maker of all thynges, iudge of all menne, we knowlege and bewaile our manifold sinnes and wyckednes, whiche we from tyme to tyme, most greuously haue committed, by thoughte, woorde and dede, agaynste thy diuine maiestie, prouokyng moost iustely thy wrath and indignacion againste vs: we do earnestly repent, and be hartely sory for these oure misdoinges, the remembraunce of them is greuous vnto vs, the burthē of them is intollerable: haue mercie vpon vs, haue mercie vpon vs, moste merciful father, for thy sonne our Lorde Jesus Christes sake, forgeue vs all that is past, and graunt that we may euer hereafter, serue & please thee in newnes of lyfe, to the honour and glory of thy name: Through Jesus Christe our Lorde.

Then shall the Priest stande vp, and turning hymselfe to the people, say thus.

ALmightie GOD our heauenly father, who of his great mercie, hath promysed forgeuenesse of synnes to all them, whiche with heartye repentaunce and true fayth, turne vnto hym: haue mercy vpon you,

you, pardon and delyuer you from all youre sinnes, confirme and strengthen you in all goodnes, and bring you to euerlasting lyfe: through Jesus Christ our Lord. Amen.

Then shal the Priest also saye.

Heare what comfortable woordes our sauiour Christ sayeth, to all that truely turne to him.

Come vnto me all that trauell and bee heauy laden, and I shal refreshe you. So God loued the worlde that he gaue his onely begotten sonne, to the ende that all that beleue in hym, shoulde not perishe, but haue lyfe euerlastyng.

Heare also what sainct Paul sayeth.

This is a true saying, and worthie of all men to bee receyued, that Jesus Christe came into this worlde to saue sinners.

Heare also what sainct John saieth.

If any man sinne, we haue an aduocate with the father, Jesus Christe the righteous, and he is the propiciacion for our sinnes.

Then shall the Priest turnyng him to gods boord knele downe, and say in the name of all them, that shall receyue the Communion, this prayer folowing.

WE do not presume to come to this thy table (o mercifull lord) trusting in our owne righteousnes, but in thy manifold and great mercies: we be not woorthie so muche as to gather vp the cromes vnder thy table, but thou art the same lorde whose propertie is alwayes to haue mercie: Graunt vs therefore (gracious lorde) so to eate the fleshe of thy dere sonne Jesus Christ, & to drinke his bloud in these holy Misteries, that we may continuallye dwel in hym, and he in vs, that oure synful bodyes may bee made cleane by his body, and our soules washed through his most precious bloud. Amen.

☞ Then shall the Priest firste receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers, yf any be there presente (that they may bee ready to helpe the chiefe Minister) and after to the people.

☞ And when he deliuereth the Sacramente of the body of Christe, he shall saye to euery one these woordes.

The

The body of our Lorde Jesus Christ which was geuen for thee, preserue thy bodye and soule vnto euerlasting lyfe.

And the Minister deliuering the Sacrament of the bloud, and geuing euery one to drinke once and no more, shall saye.

The bloud of our Lord Jesus Christe whiche was shed for thee, preserue thy bodye and soule vnto euerlasting lyfe.

If there be a Deacon or other Priest, then shall he folowe with the Chalice: and as the priest ministreth the Sacrament of the body, so shal he (for more expedicion) minister the Sacrament of the bloud, in fourme before written.

In the Communion tyme the Clearkes shall syng.

℣. O lambe of god that takeste away the synnes of the worlde: haue mercie vpon vs.

O lambe of god that takeste away the synnes of the worlde: graunt vs thy peace.

Beginning so soone as the Priestedoeth receyue the holy Communion: and when the Communiō is ended, then shal the Clearkes syng the post Communion.

Sentences of holy scripture, to be sayd or song euery daye one, after the holy Communion, called the post Communion

Math. xvi. If any man will folowe me, let him forsake hymselfe, and take vp his crosse and folowe me.

Mar. xiii. Whosoeuer shall indure vnto thende, he shalbe saued.

Luc. i. Praysed be the Lorde god of Israell, for he hath visyted and redemed his people: therefore let vs serue hym all the dayes of our lyfe, in holines and righteousnes accepted before hym.

Luc. xii. Happie are those seruauntes, whome the Lorde (when he cummeth) shall fynde wakyng.

Luc. xii. Be ye readye, for the sonne of manne wyll come, at an howre when ye thinke not.

Luc. xii. The seruaunte that knoweth hys maisters wyll, and hath not prepared hymselfe, neyther hath doen accordyng to his will, shalbe beaten with many stripes.

John. iiii. The howre cummeth and now it is, when true worshippers shall worship the father in spirite and trueth.

John. v. Beholde, thou art made whole, sinne no more, lest any worse thing happen vnto thee.

If ye

If ye shall cõtinue in my woorde, then are ye my very dis- John.viii.
ciples, and ye shall knowe the trueth, and the trueth shall make you free.

While ye haue lighte, beleue on the lyght, that ye may John.xii.
be the children of light.

He that hath my commaundementes, and kepeth them, Iohn.Xiiii.
the same is he that loueth me.

If any man loue me, he will kepe my woorde, and my John.xiiii.
father will loue hym, and we will come vnto hym, and dwell with hym.

If ye shal byde in me, and my woorde shal abyde in you, Iohn.XV.
ye shall aske what ye will, and it shall bee doen to you.

Herein is my father glorified, that ye beare muche fruite, Iohn.XV.
and become my disciples.

This is my commaundement, that you loue together John.XV.
as I haue loued you.

If God be on our syde, who can be against vs: whiche Roma.viii.
did not spare his owne sonne, but gaue hym for vs all.

Who shall lay any thing to the charge of Goddes cho- Roma.viii.
sen: it is G O D that iustifyeth, who is he that can condemne:

The nyght is passed, and the day is at hande, let vs Roma. xiii.
therfore caste away the dedes of darkenes, and put on the armour of light.

Christe Iesus is made of G O D, vnto vs wisedome, i.Corin.i.
and righteousnes, and sanctifying, and redemption, that (according as it is written) he whiche reioyceth shoulde reioyce in the Lorde.

Knowe ye not that ye are the temple of G O D, and i.Corin.iii.
that the spirite of G O D dwelleth in you: yf any manne defile the temple of G O D, him shall God destroy.

Ye are derely bought, therfore glorifie God in your bo- 1. Cor. vi.
dies, and in your spirites, for they belong to God.

Be you folowers of God as deare children, and walke Ephes. v.
in loue, euen as Christe loued vs, and gaue hymselfe for vs an offeryng and a Sacrifice of a sweete sauoure to God.

Then the Priest shall geue thankes to God, in the name of all them that haue communicated, turning hym first to the people, and saying.

The

The Lorde be with you.

The aunswere.

And with thy spirite.

The priest.

Let vs pray.

ALmightie and euerlyuyng GOD, we moste hartely thãke thee, for that thou hast vouchsafed to feede vs in these holy Misteries, with the spirituall foode of the moste precious body & bloud of thy sonne, our sauiour Jesus Christ, and hast assured vs (duely receyuing the same) of thy fauour and goodnes toward vs, and that we be very membres incorporate in thy Mistical bodye, whiche is the blessed companye of all faithfull people: and heyres throughe hope of thy euerlasting kingdome, by the merites of the moste precious death and passion, of thy deare sonne. We therefore moste humbly beseche thee, O heauenly father, so to assist vs with thy grace, that we may cõtinue in that holy felowshyp, and doe all suche good woorkes, as thou hast prepared for vs to walke in: through Jesus Christe our Lorde, to whom with thee, and the holy goste, bee all honour and glory, worlde without ende.

Then the Priest turning hym to the people, shall let them depart with this blessing.

The peace of GOD (which passeth all vnderstandyng) kepe your heartes and mindes in the knowledge and loue of GOD, and of his sonne Jesus Christ our lorde. And the blessing of God almightie, the father, the sonne, & the holy goste, be emonges you, and remayne with you alway.

Then the people shall aunswere.

Amen.

Where there are no clearkes, there the Priest shall say all thynges appointed here for them to syng.

When the holy Communion is celebrate on the worke day, or in priuate howses: Then may be omitted, the Gloria in excelsis, the Crede, the Homely, and the exhortacion, beginning.

Dearely beloued. &c.

¶ Collectes to be sayed after the Offertory, when there is no Communion, euery suche day one.

Assist

ASsiſt vs mercifully, O Lord, in theſe our ſupplicacions and prayers, and diſpoſe the way of thy ſeruauntes, toward the attainement of euerlaſting ſaluacion, that emõg al the chaunges and chaunces of this mortal life, thei maye euer bee defended by thy moſte gracious and readye helpe: throughe Chriſte our Lorde. Amen.

OAlmightie Lorde and euerlyuyng GOD, vouchſafe, we beſeche thee, to direct, ſanctifye, and gouerne, bothe our heartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy moſt mightie protection, both here and euer, we may be preſerued in body and ſoule: Through our Lorde and ſauiour Jeſus Chriſte. Amen.

GRaunt we beſeche thee almightie god, that the wordes whiche we haue hearde this day with oure outwarde eares, may throughe thy grace, bee ſo grafted inwardly in our heartes, that they may bryng foorth in vs, the fruite of good lyuyng, to the honoure and prayſe of thy name: Through Jeſus Chriſte our Lorde. Amen.

PReuent vs, O lorde, in all our doinges, with thy moſt gracious fauour, and further vs with thy continuall helpe, that in al our woorkes begonne, continued, and ended in thee: we may glorifye thy holy name, and finally by thy mercy obteine euerlaſting lyfe: Through. &c.

ALmightie God, the fountayn of all wiſdome, whiche knoweſt our neceſſities beefore we aſke, and our ignoraunce in aſking: we beſeche thee to haue compaſſion vpon our infirmities, and thoſe thynges whiche for our vnwoorthines we dare not, and for our blyndnes we cannot aſke, vouchſaue to gene vs for the woorthines of thy ſonne Jeſu Chriſte our Lorde. Amen.

ALmightie god, whiche haſt promiſed to heare the petitions of them that aſke in thy ſonnes name, we beſeche thee mercifully to incline thyne eares to vs that haue made nowe our prayers and ſupplications vnto thee: and graunte that thoſe thinges whiche we haue faythfullye

faythfullye asked accordyng to thy will, maye effectually be obteyned to the releefe of oure necessitye, and to the settyng foorth of thy glorye: Throughe Jesus Christe our Lorde.

For rayne.

God heauenly father, whiche by thy sonne Jesu Christ, haste promised to all thē that seke thy kingdom, & the righteousnes therof, al thinges necessary to the bodely sustenaunce: send vs (we beseche thee) in thys our necessitie, suche moderate rayne and showers, that we may receiue the fruites of the earth, to our comfort and to thy honor: Through Jesus Christ our Lorde.

For fayre wether.

Lorde God, whiche for the sinne of manne, didst once drowne all the worlde, excepte eighte persons, and afterwarde of thy great mercye, didste promise neuer to destroy it so agayn: we humbly beseche thee, that although we for oure iniquities haue woorthelye deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt sende vs suche wether wher by we maye receiue the fruites of the earth in due season, and learne bothe by thy punishmente to amende our liues, and by the grauntinge of our peticion, to geue thee prayse and glorye: Through Jesu Christ our Lorde.

¶ Upon wednesdaies & frydaies, the English Letany shalbe saied or songe in all places, after suche forme as is appoynted by the kynges maiesties Iniunccions: Or as is or shall be otherwise appoynted by his highnes. And thoughe there be none to cōmunicate wyth the Priest, yet these dayes (after the Letany ended) the Priest shall put vpon him a playn Albe or surplesse, with a cope, and saye all thinges at the Altare (appoynted to bee sayde at the celebracion of the lordes supper) vntill after the offertory. And then shall adde one or two of the Collectes afore written, as occasion shall serue by hys discrecion. And then turnyng him to the people shall let them departe, with the accustomed blessing.

And the same order shal be vsed all other daies, whensoeuer the people bee customably assembled to praye in the churche, and none disposed to communicate with the Priest.

Lykewyse

Lykewise in chappells annexed, and all other places, there shall be no celebracion of the Lords Supper, except there be some to communicate with the Preist. And in such Chappells annexed where the People hath not been accustomed to pay anie holy bread there they must either make some charitable provision for the bearing of the charges of the Communion, or elsfor receiving of the same) resort to their parish Churche.

For avoyding of all matters and occasions of dissention, it is mete that the bread prepared for the Communion, be made through all this realme, after one sort & fashion: that is to say, unleavened, & round, as it was afore, but without anie manner of print, & somthing more large and thicker then it was, so that it may be aptly divided in diverse peces, and every one shall be divided in two peices, at the least, or more by the discretion of the Minister, and so distributed. And men must not thinke lesse to be received in part, then in the whole, but much of them the whole body of our Saviour Jesu Christe.

And forsomuch as the Pastors & Curates within this realme shall continually find at their costs & charges in their Cures, sufficient bread & wine for the Holy Communion (as oft as their Parishioners shall be disposed for their spirituall comfort to receive the same) it is therfore ordered, that in recompence of such costs & charges, the Parishioners of everie Parish shall offer every Sonday, at the time of y^e Offertory, the just valour & price of the holy lofe (with all such money, & other things as were wont to be offered with the same) to the use of their Pastors & Curates, and that in such order and course, as they were wont to find & pay the said holy lofe.

Also that the receiving of the Sacrament of the blessed body & bloud of Christ, may be most agreeable to the institution thereof, and to the usage of the Primative Churche: in all Cathedrall & Collegiate Churches, there shall allwaies some communicate with the Preist that ministreth. And that the same may be also observed every where abroad in the country: some one at the least of that house of every Parish, to whom by course after the ordinance herein made, it appertaineth to offre for the charges of the Communion, or some other whom they shall provide to offre for them, shall receive the holy Communion with y^e Preist: the which may be the better done, for that they know before when their course commeth, and may therfore dispose themselves to the worthy receiving of the Sacrament. And with him or them who doth so offre the charges of the Communion: all other, who be then Godly disposed therunto, shall likewise receive the Communion. And by this meanes the Minister having allwayes some to communicate with him, may accordingly solempnise so high & holy mysteries, with all the Suffrages & due order appointed for the same. And the Preist on the week day, shall forbeare to celebrate y^e Communion, except he have some that will communicate with him.

Furthermore,

Furthermore, every man & woman to bee bound to heare and bee at the diuine seruice in the Parish Church where they bee resident, and there with deuout Prayer, or godly silence and meditation, to occupy themselues: Their to pay their duties, to communicate once in the yeare at the least, and there to receiue and take all other Sacraments and rites in the booke appointed. And whosoeuer willingly vpon no just cause, doth absent themselues, or doth vngodly in y^e Parish Church occupy themselues: vpon proffe thereof, by the Ecclesiasticall Lawes of the Realme; to bee excommunicate, or suffre other punishment, as shall to the Ecclesiasticall Iudge (according to his discretion) seeme conuenient.

And although it bee read in antient writers, that y^e People many yeares past, receiued at the Priests hands, the Sacrament of the body of Christ in their owne hands, & no commandement of Christ to the contrarie: yet forasmuch as they many times conueyghed the same secretly away, kept it with them, and diuersly abused it to superstition & wickednes: lest any such thing hereafter should be attempted, and that an vniformitie might be vsed throwout the whole Realme: it is thought conuenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the Priestes handes.

The Letanie and

GOD the father of heauen: haue mercy vpon vs miserable synners.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable sinners.

O God the sonne, redemer of the worlde: haue mercy vpon vs miserable sinners.

O God the holy goste, procedyng from the father and the sonne: haue mercy vpon vs miserable sinners.

O God the holy goste, procedyng from the father and the sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remembre not Lord, our offences, nor the offences of oure forefathers, neither take thou vengeaunce of oure sinnes: spare vs good Lorde, spare thy people, whom thou haste redemed with thy moste precious bloud, and be not angry with vs for euer.

Spare vs good Lorde.

From all euill and mischiefe, from synne, from the craftes and assaultes of the deuyll, from thy wrathe, and from euerlastyng damnation:

Good Lorde deliuer vs.

From blindnes of heart, from pryde, vainglory, & hypocrisy, from enuy, hatred, and malice, and al vncharitablenes:

Good Lorde deliuer vs.

From fornication, and all other deadly synne, and from al the deceytes of the worlde, the flesshe, and the deuill:

Good Lorde deliuer vs.

From lightning and tempest, from plage, pestilence and famine, from battaile and murther, & from sodaine death:

Good Lorde deliuer vs.

From all sedicion and priuye conspiracie, from the tyrannye of the bishop of Rome and all his detestable enormities, from all false doctryne and heresy, from hardnes of heart, and contempt of thy worde and commaundemente:

Good Lorde deliuer vs.

By the mistery of thy holy incarnation, by thy holy natiuitie and Circumcision, by thy Baptisme, fastyng, and

temptacion:

Good Lorde deliuer vs.

By thyne agonye and bloudy sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascencion, by the cõming of the holy goste:

Good Lorde deliuer vs.

In all tyme of our tribulacion, in all tyme of our wealth, in the houre of death, in the daye of iudgement:

Good Lorde deliuer vs.

We synners doe beseche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Churche vniuersall in the right waye:

We beseche thee to heare vs good lorde.

That it may please thee to kepe Edwarde the. vi. thy seruaunt our kyng and gouernour:

We beseche thee to heare vs good lorde.

That it may please thee to rule his heart in thy faythe, feare, and loue, that he may alwayes haue affiaunce in thee, and euer seke thy honour and glory:

We beseche thee to heare vs good lorde.

That it may please thee to be his defendour, and keper, geuyng him the victory ouer all his enemies:

We beseche thee to heare vs good lorde.

That it may please thee to illuminate all Bishops, pastours and ministers of the Churche, with true knowlege and vnderstandyng of thy worde, and that both by theyr preachyng and liuyng, they may sette it forth and shewe it accordyngly:

We beseche thee to heare vs good lorde.

That it may please thee to endue the Lordes of the counsaile, and all the nobilitie, with grace, wisedome, and vnderstanding:

We beseche thee to heare vs good lorde.

That it may please thee to bielle and kepe the magistrates, geuyng them grace to execute iustice, and to mayntayne trueth:

We beseche thee to heare vs good lorde.

That it may please thee to bielle and kepe all thy people:

We beseche thee to heare vs good lorde.

That it may please thee to geue to all nacions vnitie, peace, and concorde:

We

We beseche thee to heare vs good lorde.

That it may please thee to geue vs an heart to loue and dreade thee, & dilgently to lyue after thy cõmaundementes:

We beseche thee to heare vs good lorde.

That it may please thee to geue all thy people increase of grace, to heare mekely thy worde, and to receyue it with pure affection, and to bring forth the fruites of the spirite:

We beseche thee to heare vs good lorde.

That it may please thee to bryng into the waye of trueth all suche as haue erred and are deceyued:

We beseche thee to heare vs good lorde.

That it may please thee to strengthen suche as do stande, and to comfort and helpe the weake hearted, and to rayse vp them that fall, and finally to beate downe Sathan vnder our fete:

We beseche thee to heare vs good lorde.

That it may please thee to succoure, helpe, and comforte all that be in daunger, necessitie, and tribulacion:

We beseche thee to heare vs good lorde.

That it may please thee to preserue all that trauayle by lande or by water, all women labouryng of childe, all sicke persons and yong chyldren, and to shewe thy pitie vpon all prisoners and captyues:

We beseche thee to heare vs good lorde.

That it may please thee to defende and prouide for the fatherles children and wyddowes, and all that be desolate and oppressed:

We beseche thee to heare vs good lorde.

That it may please thee to haue mercy vpon all menne:

We beseche thee to heare vs good lorde.

That it may please thee to forgeue our enemyes, persecutours and sclaunderers, and to turne their heartes:

We beseche thee to heare vs good lorde.

That it may please thee to geue and preserue to oure vse the kyndly fruites of the earth, so as in due tyme we may enioy them:

We beseche thee to heare vs good lorde.

That it may please thee to geue vs true repentaunce, to forgeue vs all our sinnes, negligences and ignorainces, and to endue vs with the grace of thy holy spirite, to amende our lyues accordyng to thy holy worde:

We beseche thee to heare vs good lorde.

Sonne of God: we beseche thee to heare vs.

Sonne of God: we beseche thee to heare vs.

O lãbe of God, that takest awaye the sinnes of the worlde:
Graunt vs thy peace.

O lãbe of God, that takest awaye the sinnes of the worlde:
Haue mercy vpon vs.

O Christe heare vs.
O Christe heare vs.

Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.

Christe haue mercy vpon vs.
Christe haue mercy vpon vs.

Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father which art in heauen. with the residue of the Pater noster.

And leade vs not into temptation.
But deliuer vs from euill.

The versicle.

O Lorde, deale not with vs after our synnes.

The Aunswere.

Neither rewarde vs after our iniquities.

Let vs praye.

O God mercifull father, that despisest not the syghyng of a contrite heart, nor the desyre of suche as be sorowful, mercifully assyst our prayers, that we make before thee in all our troubles and aduersities, whensoeuer they oppresse vs: And graciously heare vs, that those euilles, which the craft and subtiltie of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnes, they maye be dysperled, that we thy seruauntes, beeyng hurte by no persecutions, maye euermore geue thankes vnto thee, in thy holy churche: through Iesu Christe our Lorde.

O Lorde, aryse, helpe vs, and delyuer vs for thy names sake.

O God we haue hearde with our eares, and our fathers haue declared vnto vs the noble workes that thou dyddest in theyr dayes, and in the olde tyme before them.

O Lorde, aryse, helpe vs, and deliuer vs, for thy honour.

Glory be to the father, the sonne, and to the holy goste: as it was in the beginning, is nowe, and euer shall be worlde without ende. Amen.

From

From our enemies defend vs o Christ.

Graciously loke vppon our afflictions.

Pitifully behold the sorrowes of our heart.

Mercifully forgive the sinnes of thy people.

Favourably with mercie heare our Prayers.

O Son of David have mercie vppon vs.

Both now and ever vouchsafe to heare vs O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie bee shewed vpon vs.

The Answere.

As wee do putt our trust in thee.

Let vs Pray.

WEe humbly beseech thee, o Father, mercifully to looke vpon our infirmities, and for the glorie of thy namesake turne from vs all those evills, that wee most rightfously have deserved: and grant that in all our troubles wee may put our whole trust and confidence in thy mercie, and evermore serve thee in purenesse of living, to thy honour and glory: through our only Mediator & Advocate Jesus Christ our Lord. Amen.

ALmighty God, which hast given vs grace at this time with one accord, to make our common supplications vnto thee, and dost promise, that when two or three bee gathered in thy name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may bee most expedient for them, granting vs in this world, knowledge of thy truth, and in the world to come life everlasting. Amen.

Of the Ad-

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OF THE ADMI-

nistracion of publyke Baptisme to be vsed in the Churche.

IT appeareth by auncient wryters, that the Sacrament of Baptisme in the olde tyme was not commōlye ministred but at two tymes in the yeare, at Easter and whitsontyde, at whiche tymes it was openlye ministred in the presence of all the congregacion: Whiche custome (nowe beeynge growen out of vse) although it cannot for many consideracions be well restored agayne, yet it is thought good to folowe the same as nere as conuenientlye maye be: Wherfore the people are to be admonished, that it is moste conuenient that Baptisme shoulde not be ministred but vpon Sondayes and other holye dayes, when the moste numbre of people maye come together. As well for that the congregacion there present maye testifie the receyuyng of them, that be newely Baptised, into the numbre of Christes Churche, as also because in the Baptisme of Infantes, euery manne present maye be put in remembraunce of his owne profession made to God in hys Baptisme. For whiche cause also, it is expedient that Baptisme be ministred in the Englishe tounge. Neuertheless (yf necessitie so require) children ought at all tymes to be Baptised, eyther at the Churche or els at home.

PVBLIKE BAPTISME

When there are childzen to be Baptised vpon the Sonday, oz holy daye, the parentes shall geue knowlege ouer nyght oz in the mozning, afoze the beginning of Mattens to the curate. And then the Godfathers, Godmothers, and people, wyth the childzen, muste be ready at the churche dooze, either immediatly afoze the last Canticle at Mattens, oz els immediatly afoze the last Canticle at Euensong, as the Curate by hys discrecion shal appoynte. And then standyng there, the pzyest shall aske whether the chyldzen bee Baptised oz no. If they aunswere. No. Then shall the pziest saye thus.

DEare beloued, fozasmuche as al men be conceyued and bozne in sinne, and that no man bozne in synne, can entre into the kyngdom of God (except he be regenerate, and bozne a newe of water, and the holy ghost) I beseche you to cal vpon God the father through our Lozd Jesus Christ, that of his bounteouse mercy he wyl graũt to these childzẽ that thing whiche by nature they cannot haue, that is to saye, they maye be Baptized with the holy ghost, and receyued into Christes holy churche, and bee made lyuely membzes of the same.

Then the pziest shall saye.

Let vs pzaye.

ALmyghtie and euerlasting God, which of thy iustice dyddest destroy by floudes of water the whole wozlde foz sinne, except. viii. persones, whome of thy mercy (the same tyme) thou diddest saue in the Arke: And when thou dyddest dzowne in the reade sea wicked King Pharao with all his armie, yet (at the same time) thou diddest lead thy people the childzen of Israel safely through the myddes therof: whereby thou diddest figure the washing of thy holy baptisme: & by the baptisme of thy welbeloued sonne Jesus Christ, thou diddest sanctifie the flud Jozdan, & all other waters to this misticall washing away of sinne: we beseche thee (foz thy infinite mercies) that thou wilte mercifully looke vpon these childzen, and sanctifie them

them with thy holy goste, that by this holsome lauer of regeneration, whatsoeuer synne is in them, maye be washed cleane away, that they beyng deliuered from thy wrath, may be receyued into tharke of Christes Church, and so saued from perysshing: and being feruente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charite, maye euer serue thee: And finally attayne to euerlasting lyfe, with all thy holy and chosen people. This graunte vs we beseche thee for Jesus Christes sake our Lord. Amen.

Here shall the preeste aske what shalbe the name of the childe, and when the Godfathers & Godmothers haue told the name, thē he shall make a crosse vpon the childes forehead and breste, saying.

N. Receyue the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not be ashamed to confesse thy faith in Christ crucified, and manfully to fyght vnder his banner agaynst sinne, the worlde, and the deuill, and to continewe his faythfull soldiour and seruaunt vnto thy lyfes ende. Amen.

And thys he shall doe and saye to as many chyldren as bee present to be Baptised, one after another.

Let vs praye.

ALmyghtie and immortall God, the ayde of al that nede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: we call vpon thee for these infantes, that they cummyng to thy holy Baptisme, may receiue remission of their synnes, by spirituall regeneracion. Receyue them (O Lorde) as thou haste promysed by thy welbeloued sonne, saying: Aske, and you shall haue: seke, and you shal finde: knocke and it shalbe opened vnto you. So geue nowe vnto vs that aske: Lette vs that seke, synde: open thy gate vnto vs that knocke: that these infantes maie enioy the euerlastyng benediction of thy heauenly washing, and may come to the eternall kyngdome, whiche thou haste promysed, by Christ our Lorde. Amen.

Then let the priest lokyng vpon the children, saye.

I Commaunde thee, vncleane spirite, in the name of the father, of the sonne, and of the holy goste, that thou come oute, and departe from these infantes, whom our Lorde Jesus Christe hathe vouchesaued to call to his holye Baptisme, to be made membres of his bodye, and of his holye congregation. Therefore thou cursed spirit, remembre thy sentence, remembre thy iudgement, remembre the daie to be at hand, wherin thou shalt burne in fyre euerlasting, prepared for thee and thy Aungels. And presume not hereafter to exercise anye tirannye towarde these infantes, whom Christe hathe bought with his precious bloud, and by this his holy Baptisme calleth to be of his flocke.

Then shall the priestе saye.

The Lorde be with you.

The people.

And with thy spirite.

The minister.

Theare nowe the gospell written by S. Marke.

Marke. x. AT a certayne tyme they broughte children to Christe that he shoulde touche them, and hys disciples rebuked those that broughte them. But when Jesus sawe it, he was displeased, and sayed vnto them: Suffre lytle children to come vnto me, and forbyd them not: for to suche belongeth the kyngdome of God. Verely I saye vnto you: whosoeuer doeth not receyue the kyngdom of God, as a litle child: he shall not entre therin. And when he had taken them vp in his armes: he put his handes vpō them, and blessed them.

After the gospell is read, the minister shall make this briefe exhortacion vpon the wordes of the gospell

EVrendes, you heare in this gospell the woordes of oure Sauiour Christe, that he commaunded the children to be broughte vnto him: howe he blamed those that woulde haue kept them from him: howe he exhorteth all men to folowe their innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared hys good wyll toward them. For he embraced them in his armes, he laied his handes vpon thē, and blessed thē: doubte

ye

ye not therfore, but earnestly beleue, that he will likewise favorably receive these present Infants, that hee will embrace them with the Armes of his mercie, that hee will give vnto them the blessing of eternall life: & make them partakers of his everlasting Kingdome. Wherfore wee being thus perswaded of the good will of our heavenly Father towards these Infants, declared by his Sonne Jesus Christ: and nothing doubting but that hee favourably alloweth this charitable work of ours, in bringing these children to his holy Baptisme: let vs faithfully & devoutly give thanks vnto him: And say the Prayer which the Lord himselfe taught. and in declaration of our Faith, let vs also recite the Articles contained in our Creed.

Here the Minister, with the Godfathers, Godmothers, and People present shall say.

Our Father which art in heaven, hallowed be thy. &c.

And then Hee shall say openly.

I beleeve in God the Father allmightie. &c.

The Preist shall adde allso this Prayer.

Allmightie and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call vs to knowledge of thy grace, & faith in thee, increase and confirme thy faith in vs evermore: Geve thy holy spirit to these Infantes that they may be borne againe and be made heires of everlasting salvation, through our Lord Jesus Christ: who liveth & reigneth with thee & the holy Spirit, now & for ever. Amen.

Then let the Preist take one of the children by the right hand, thother being brought after him. And comming into ye church toward ye Font, say.

The Lord vouchsafe to receive you into his holy household: and to kepe & governe you allway in the same, that you may have everlasting life. Amen.

Then standing at the Font, the Preist shall speak to the Godfathers and Godmothers, on this wise.

Wellbeloved Frends, ye have brought these children here to be baptized, ye have prayed that our Lorde Jesus Christ, would vouchsafe to receive them, to lay his hands vpon them, to blesse them, to release them of their sins, to give them the kingdome of heavin, and everlasting life. yee have

heard

heard allso that our Lord Jesus Christ hath promised in his Ghospell, to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform. Wherfore after this promise made by Christ, these infants must allso faithfully for their part promise by you that be their sureties, that they will forsake the Divell & all his works, and constantly beleve Gods holy word, and obediently keep his commandements.

Then shall the Preist demaund of the child (which shall bee Baptized) these questions following: first naming the child and saying.

N. Dost thou forsake the Divell, and all his works?

Answere.

I forsake them.

Minister.

Dost thou forsake the vaine pomp and glory of the world, with all the covetous desires of the same?

Answere.

I forsake them.

Minister.

Dost thou forsake the carnall desire of the flesh so that thou wilt not follow, nor be led by them?

Answere.

I forsake them.

Minister.

Dost thou beleve in God the Father allmighty maker of heaven and earth?

Answere.

I beleeve.

Minister.

Dost thou beleve in Jesus Christ his only begotten Son our Lord, and that he was conceived by the holy Ghost, borne of the virgin Mari, that he suffered vnder Poncius Pylate, was crucified, dead, & buried, that he went downe into hell, and allso did rise again the third day: that hee ascended into heaven, and sitteth on ỹ right hand of God the father allmighty: & from thence shall come againe at

the ende

the ende of the worlde, to iudge the quicke and the deade: Doest thou beleue this?

Aunswere.

I beleue.

Minister.

Doest thou beleue in the holy goste, the holy Catholike Churche, the Communion of Sayncte, remission of Sinnes, Resurrection of the flesshe, and euerlastyng lyfe after death?

Aunswere.

I beleue.

Minister.

What doest thou desyre?

Aunswere

Baptisme.

Minister.

Wilt thou be Baptized?

Aunswere.

I will.

Then the priest shal take the child in his handes, and aske the name. And namyng the childe, shall dyppe it in the water thryse. Fyrst dipping the right side: Second the left side: The thyrd time dyppyng the face towarde the fonte: So it be dystretly and warely done, saying.

N. I Baptize thee in the name of the father, and of the sonne, and of the holy goste. Amen.

And yf the childe be weake, it shal suffice to powre water vpon it, saying the foresayed woordes. N. I Baptize thee. &c. Then the Godfathers and Godmothers shall take and laye theyr handes vpon the childe, and the minister shall put vpon him hys white vesture, commonly called the Crisome: and saye.

TAke this white vesture for a token of the innocencie, whiche by Gods grace in this holy sacramente of baptisme, is geuen vnto thee: and for a signe wherby thou arte admonished, so long as thou lyuest, to geue thy selfe to innocencie of liuinge, that after this transitorye lyfe, thou mayst be pertaker of the lyfe euerlastyng. Amen.

Then the priest shall annoynt the infant vpon the head, saying.

ALmyghtie God, the father of our Lorde Jesus Christe, who hathe regenerate thee by water and the holye goste, and hath geuen vnto thee remission of al thy sinnes: he vouchsaue to annoynte thee with the vnccion of his

holy spirit, and bring thee to the inheritance of euerlasting lyfe. Amen.

When there are many to be Baptised, this order of demaunding, Baptising, puttyng on the Crisome, and enoynting, shalbe vsed seuerally with euery childe. Those that be first Baptised departing from the fonte, and remaynyng in some conuenient place within the churche, vntyll all be Baptised. At the last ende, the priest calling the Godfathers and Godmothers together: shall say this shorte exhortacion folowing.

FOrasmuch as these children haue promised by you to forsake the deuill and al his workes, to beleue in God, and to serue him: you muste remembre that it is youre partes and duetie, to see that these infantes be taughte, so soone as they shalbe able to learne, what a solemne vowe, promyse, and profession, they haue made by you. And that they maye knowe these thinges the better: ye shall call vpon them to heare sermons, and chiefly you shall prouyde that they maye learne the Crede, the Lordes prayer, and the ten cõmaundemẽtes in thenglishe tounge: and al other thinges, whiche a Christian manne ought to knowe and beleue, to his soules healthe. And that these children maye be vertuously brought vp to leade a godlye and Christian lyfe: remembring alwayes that Baptisme doeth represent vnto vs our profession, which is, to folow therample of our Sauiour Christe, and to be made lyke vnto him, that as he died and rose agayne for vs, so should we (whiche are Baptised) dye from synne, and ryse againe vnto righteousnesse, continually mortifying all oure euyll and corrupte affeccions, and dayly proceding in all vertue and godlynes of liuing.

¶ The minister shall commaunde that the Crisomes be broughte to the churche and delyuered to the priestes after the accustomed maner, at the purificacion of the mother of euerye childe. And that the children be brought to the Bushope to bee confirmed of him. so soone as they can saye in their vulgare tounge the articles of the fayth, the Lordes prayer, and the ten commaundementes, and be further instructed in the Cathechisme, set furth for that purpose, accordingly as it is there expressed.

And so lette the congregacion depart in the name of the lorde.

¶ Note that yf the numbre of children to be Baptised, & multitude of people presente bee so great that they cannot conuenientlye stande at the Church doore: then let them stãde within the Church in some conuenient place, nygh vnto the Churche doore: And there all thinges be sayed and done, appoynted to be sayd and done at the Churche doore.

Of

Of them that be Baptised in priuate houses in tyme of necessitie.

¶ The pastours and curates shall ofte admonyshe the people, that they differ not the baptisme of infantes any longer then the Sondaye, or other holy daye nexte after the childe bee borne, onlesse vpon a great and reasonable cause declared to the curate and by hym approued.

And also they shall warne them that without greate cause, and necessitie, they Baptise not children at home in their houses. And when great nede shall compell them soo to doe, that then they minister it on thys fashyon.

¶ First let them that bee present cal vpon God for his grace, and saye the Lordes prayer, yf the tyme wyll suffre. And then one of them shal name the child, and dippe hym in the water, or poure water vpon hym, saying these wordes

¶ N. I Baptise thee in the name of the father, and of the sonne, and of the holy ghoste. Amen.

And lette them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised and ought not to be Baptised agayne in the churche. But yet neuertheless, yf the childe whiche is after thys sorte Baptised doe afterwarde lyue: it is expedient that he be brought into the Churche, to thentente the prieste maye examine and trye, whether the chylde be lawfully Baptised or no. And yf those that brynge any childe to the Churche doe aunswere that he is alreadye Baptised: Then shall the priest examine them further.

¶ By whom the childe was Baptised:
who was present when the childe was baptised:
whether they called vpon God for grace and succoure in that necessitie:
with what thynge, or what matter, they dyd Baptise the childe:
with what wordes the childe was Baptised:
whether they thynke the childe to be lawfully and perfectlye Baptised:

And yf the minister shall proue by the aunswers of suche as brought the child, that al thynges were done, as they ought to be: Then shall not he christen the childe agayne, but shall receyue hym, as one of the flocke of the true christian people, saying thus.

I Certifie you, that in this case ye haue doen well, and accordyng vnto due order concernynge the Baptising of thys childe, whiche being borne in original synne, and in the wrath of God, is nowe by the lauer of regeneration in Baptisme, made the childe of God, and heire of euerlasting life: for our Lorde Jesus Christe doeth not denie his grace and mercye vnto suche infantes, but most louingly doeth call them vnto him. As the holy gospel doth witnes to our counfort on this wise.

Marke.x. AT a certayne tyme they brought children vnto Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayed vnto them: Suffre lytle children to come vnto me, and forbidde them not, for to suche belongeth the kingdome of God. Verely I saye vnto you, whosoeuer doeth not receyue the kyngdome of God as a lytle childe, he shal not enter therin. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them.

After the gospell is read: the minister shall make this exhortacion vpon the woordes of the gospell.

ERendes ye heare in this gospell the woordes of oure Saueoure Christe, that he commaunded the children to be brought vnto him, how he blamed those that would haue kept them from hym, how he exhorted all men to folowe their innocencie: ye perceiue how by his outward gesture and dede he declared his good will toward them, for he enbraced them in his armes, he layed his handes vpon them and blessed them. Doubt you not therefore, but earnestlye beleue, that he hathe lykewyse fauourably receyued this present infante, that he hath enbraced him with the armes of his mercie, that he hathe geuen vnto him the blessinge of eternall lyfe, and made hym partaker of his euerlasting kyngdome. Wherefore we beynge thus perswaded of the good wil of oure heauenlye father, declared by his sonne Jesus Christ towardes this infant: Let vs faythfully and deuoutly geue thankes vnto hym, and saye the prayer whiche the Lorde himselfe taught, and

in

in declaration of our faith, let vs also receite the articles conteined in our Creed.

Here the Minister with the Godfathers & Godmothers shall say.

Our father which art in heaven &c.

Then shall they say the Crede, and then y^e Preist shall demand the name of the Child, which being by the Godfathers & Godmothers pronounced, the Minister shall say.

N. Doest thou forsake the Diuell & all his works?

Answere.

I forsake them.

Minister.

Doest thou forsake the vain pomp, and glory of the world, with all the covetous desires of the same?

Answere.

I forsake them.

Minister.

Doest thou forsake the carnall desires of the flesh, so that thou will not follow, nor be led by them?

Answere.

I forsake them.

Minister.

Doest thou beleeve in God the Father allmightie, maker of heaven and yearth?

Answere.

I beleeve.

Minister.

Doest thou beleeve in Jesu Christ his only begotten sonne our Lord, and that hee was conceived by the Holy Ghost, borne of the virgin Marie, that hee suffred vnder Pontius Pilate, was crucified, dead, & buried, that hee went down into hell, and also did rise again the third day, that hee ascended into heaven, and sitteth on the right hand of God the Father allmightie, and from thence shall come again at the end of the world, to judge the quick & the dead: Doest thou belere this?

Answere.

I beleeve.

Minister.

Doest thou beleeve in the holy Ghost, the holy Catholike Church, the communion of Saints, remission of sinnes, resurrection of

rection of the flesh, and everlasting life after death?

Answere.

I beleeve.

Minister.

Then the Minister shall put the white vesture commonly called ye Crisome vpon the child, saying.

TAke this white vesture for a token of the innocencie which by Gods grace in this holy Sacrament of Baptisme, is given vnto thee: and for a signe whereby thou art admonished, so long as thou livest, to give thy selfe to innocency of living, that after this transitory life, thou mayst bee partaker of the life everlasting. Amen.

Let us pray.

Almightie and everlasting God heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase and confirme this faith in us evermore. Give thy holy spirit to this infant, that hee being borne againe, and being made heire of everlasting salvation through our Lord Jesus Christ may continue thy servant, and attaine thy promises through the same our Lord Jesus Christ thy son: who liveth and reigneth with thee in vnitie of the same holy spirit everlastingly. Amen.

Then shall the Minister make this Exortation to the Godfathers, and Godmothers.

Forasmuch as this child hath promised by you to forsake the Divell and all his workes, to beleeve in God and to serve him, you must remember that it is your parts and dutie to see that this infant bee taught so soone as hee shall bee able to learne, what a solemne vowe, promise & profession he hath made by you, & that he may know these things the better, ye shall call vpon him to heare Sermons: and chiefly ye shall provide that hee may learne the Creed, the Lords prayer, and the x. commandements in the English tongue, and all other things which a Christian man ought to know and beleeve to his soules health,

and that

and that this child may be vertuously brought vp, to leade a godly and a christian lyfe. Remembring alway that baptisme doeth represent vnto vs oure profession, whyche is to folowe the example of our sauiour Christ, and to be made lyke vnto hym, that as he died and rose agayne for vs: so shoulde, we whiche are baptised, dye from sinne, and ryse agayne vnto righteousnes, continually mortifying al our euil and corrupt affections, and daily proceding in al vertue and godlines of lyuynge.

&c. As in publyke Baptisme.

¶ But yf they whiche bryng the infantes to the churche, doe make an vncertaine aunswere to the priestes questions, and saye that they can not tell what they thought, dyd, or sayed in that great feare and trouble of mynde: (as oftentymes it chaunseth) Then lette the priest Baptize hym in forme aboue written, concerninge publyke Baptisme, sauing that at the dypping of the chylde in the fonte, he shall vse this forme of wordes.

I Thou be not Baptized alreadye. N. I Baptize thee in the name of the father, and of the sonne, and of the holy gost. Amen.

The water in the fonte shalbe chaunged euery moneth once at the least, and afore any child be Baptised in the water so chaūged the priest shall say at the fonte these prayers folowyng.

O moost merciful God our sauiour Jesu Christe, who hast ordeyned the element of water for the regeneration of thy faythfull people, vpon whom beyng baptised in the riuer of Jordan, the holy goste came down in the likenes of a doue: Sende down we beseche thee the same thy holy spirite to assiste vs, and to be present at thys our inuocation of thy holy name: Sanctifie ✠ this foūtain of baptisme, thou that art the sanctifier of all thinges, that by the power of thy worde, all those that shall be baptized therin, may be spiritually regenerated, and made the children of euerlasting adopcion. Amen.

O merciful God, graunt that the olde Adam, in them that shalbe baptized in this fountayne, maye so be buried, that the newe man may be raised vp agayne. Amen.

Graunt that al carnall affections maye die in them: and that all thynges, belongyng to the spirite, maye liue and growe in them. Amen.

Graunte

Graunte to all them whiche at this fountayne forsake the deuill and all his workes: that they maye haue power and strength to haue victorye and to triumph agaynst him, the worlde and the flesshe. Amen.

Whosoeuer shall confesse thee, o lord: recognise him also in thy kingdome. Amen.

Graunt that all sinne and vice here maie be so extinct: that they neuer haue power to raigne in thy seruauntes. Amē.

Graunte that whosoeuer here shall begynne to be of thy flocke: maie euermore continue in the same. Amen.

Graunt that all they whiche for thy sake in this life do denie and forsake themselfes: may winne and purchase thee (O lorde) which art euerlasting treasure. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministerie: maye also bee endewed with heauenlye vertues, and euerlastinglye rewarded throughe thy mercy, O Blessed lorde God, who doest liue and gouerne all thinges world without ende. Amen.

The Lorde be with you.

Aunswere.

And with thy spirite.

ALmightie euerliuing God, whose moste derely beloued sonne Jesus Christ, for the forgeuenes of our sinnes did shead out of his most precious syde both water and bloud, and gaue cōmaundemēt to his disciples that they should goe teache all nations, and Baptise them in the name of the father, the sonne, and the holy goste: Regarde we beseche thee, the supplycacions of thy congregacion, and graunte that all thy seruauntes whiche shall bee Baptized in this water, prepared for the ministracion of thy holy sacrament, may receiue the fulnesse of thy grace, and euer remaine in the noumbre of thy faithful, and elect chyldren, through Jesus Christ our Lorde.

Confirmacion

CONFIRMACION
wherin is conteined a Cathechilme for children.

SO thende that confirmacion may be ministred to the more edifying of suche as shall receyue it (according to Saint Paules doctrine, who teacheth that all thynges shoulde be doen in the church to the edificacion of the same) it is thought good that none hereafter shall be confirmed, but suche as can saye in their mother tong, the articles of the fayth, the lordes prayer, & the ten commaũdmẽtes: And can also aunswere to suche questions of this short Cathechilme, as the Bushop (or suche as he shall appoynte) shall by hys discrecion appose them in. And thys order is moste conueniente to be obserued for diuers considerations.

¶ First, because that when children come to the peres of discrecion and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they maye then themselfes with their owne mouthe and with their owne consent, openly before the churche, ratifie and confesse the same, and also promise that by the grace of God they wyll euermore endeuour themselues faythfully to obserue and kepe suche thinges, as they by their owne mouth and confession haue assented vnto.

¶ Secondly, for asmuche as confirmacion is ministred to them that be Baptised, that by imposicion of handes, and prayer they may receyue strength and defence agaynst all temptacions to sinne, and the assautes of the worlde, and the deuill: it is moste mete to be ministred, when children come to that age, that partly by the frayltie of their owne flesche, partly by the assautes of the worlde and the deuill, they begyn to be in daungier to fall into synne.

¶ Thirdely, for that it is agreable with the vsage of the churche in tymes past, whereby it was ordeined that confirmacion shoulde be ministred to them that were of perfecte age, that they beynge instructed in Christes religion, shoulde openly professe their owne fayth, and promyse to be obedyent vnto the wyl of God.

¶ And that no manne shall thynke that anye detrymente shall come to children by differryng of their confirmacion: he shal knowe for trueth, that it is certayn by goddes worde, that chyldren beeyng Baptysed (yf they departe out of thys lyfe in their infancye) are vndoubtedly saued.

A CATHECHISME
that is to say, an instruction to bee learned of euery childe, before he be brought to be confirmed of the Bushop.

Question.

What is your name?

Aunswere.

N. or M.

Question.

Who gaue you this name?

Aunswere.

My Godfathers and Godmothers in my Baptisme, wherin I was made a member of Christ, the child of God, and an inheritour of the kingdome of heauen.

Question.

What did your Godfathers & Godmothers then for you?

Aunswere.

They did promise and bowe three thinges in my name. First, that I shoulde forsake the deuill and all his workes and pompes, the vanities of the wicked worlde, and all the sinneful lustes of the flesshe. Secondly, that I should beleue all the articles of the Christian faith. And thirdly, that I should kepe Gods holy will and commaundementes, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleue, and to doe as they haue promised for thee?

Aunswere.

Yes verely. And by Gods helpe so I will. And I hartily thanke our heauenly father, that he hath called me to this state of saluacion, through Jesus Christ our saueour. And I pray God to geue me his grace, that I may continue in the same vnto my liues ende.

Question.

Question.

Rehearse the articles of thy belieke.

Aunswere.

I Beleue in God the father almightie, maker of heauen and earth. And in Jesus Christ his onely sonne our lorde. Whiche was conceyued by the holy goste, borne of the virgin Marie. Suffered vnder Ponce Pilate, was crucified, dead and buried, he descended into hell. The thirde day he rose againe from the dead. He ascended into heauen and sitteth on the right hande of God the father almightie. From thence shall he come to iudge the quicke & the deade. I beleue in the holye goste. The holy catholyke churche. The communion of sainctes. The forgeuenes of synnes. The resurrection of the bodye. And the lyfe euerlastinge. Amen.

Question.

What dooest thou chiefely learne in these articles of thy belieke?

Aunswere.

Firste, I learne to beleue in God the father, who hath made me and all the worlde.
Secondely, in God the sonne, who hath redemed me and all mankynde.
Thirdly, in God the holy goste, who sanctifieth me, and all the electe people of God.

Question.

You sayde that your Godfathers and Godmothers dyd promyse for you that ye shoulde kepe Goddes commaundementes. Tell me howe many there be.

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswere.

Thou shalte haue none other Gods but me.
ii. Thou shalte not make to thy selfe any grauen image, nor the lykenesse of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the earth: thou shalt not bow downe to thē, nor worshyp them.
iii. Thou shalt not take the name of the lorde thy God in vayne.
iiii. Remember that thou kepe holy the Sabboth day.
v. Honor thy father and thy mother.
vi. Thou shalt doe no murdre.
vii. Thou shalt not commit adultry.
viii. Thou shalt not steale.
ix. Thou shalt not beare false witnes against thy neighbour.
x. Thou shalt not couet thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What dooest thou chiefely learne by these commaundementes?

Aunswere.

I learne two thinges. My duetie towardes God, and my duetie towardes my neighbour.

Question.

What is thy duetie towardes God?

Aunswere.

My duetye towardes God is, to beleue in him. To feare him. And to loue him with all my heart, with al my minde, with all my soule, and with all my strength. To worshyp him. To geue him thankes. To put my whole truste in him. To call vpon him. To honor his holy name and his worde, and to serue him truely all the dayes of my lyfe.

Question.

What is thy duetie towardes thy neighboure?

Aunswere.

My duetie towardes my neighbour is: to loue him as my selfe.

selfe. And to doe to all men as I would they shoulde do to me. To loue, honour, and succour my father and mother. To honour and obey the kyng and his ministers. To submitte my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To order my selfe lowly and reuerentlye to all my betters. To hurte no bodye by worde nor dede. To bee true and iust in all my dealyng. To beare no malyce nor hatred in my heart. To kepe my hādes from picking and stealing, and my tongue from euill speaking, lyng and slaundring. To kepe my bodye in temperaunce, sobrenes, & chastitie. Not to couet nor desire other mennes goodes. But learne and laboure truely to geate my owne liuing, and to doe my duetie in that state of lyfe: vnto which it shall please God to cal me.

Question.

My good sonne, knowe this that thou art not hable to do these thinges of thy selfe, nor to walke in the commaundementes of God and to serue him, without his speciall grace, whiche thou muste learne at all tymes to call for by diligent praier. Let me heare therfore yf thou canst say the Lordes praier.

Aunswere.

OUr father whiche art in heauen, halowed bee thy name. Thy kingdome come. Thy wyll bee done in earth as it is in heauen. Geue vs this daye our daily breade. And forgeue vs our trespasses, as we forgeue them that trespasse against vs. And leade vs not into temptacion but delyuer vs from euil. Amen.

Question.

What desirest thou of God in this prayer?

Aunswere.

I desire my lord God our heauenly father, who is the geuer of al goodnesse, to sende his grace vnto me, and to al people, that we may worshyp him, serue him, and obey him, as we ought to doe. And I praye vnto God, that he wil sende vs al thinges that be nedeful both for our soules, and bodyes:

And that he wyll bee merciful vnto vs and forgeue vs our sinnes: And that it wyll please him to saue and defende vs in al daungers gostly and bodily: And that he wil kepe vs from al sinne and wickednes, and from our gostly enemye, and from euerlastyng death. And this I trust he wyll do of his mercye and goodnes, throughe our lorde Jesu Christe. And therefore I say. Amen. So be it.

¶ So soone as the children can say in their mother tongue thartycles of the faith, the lordes prayer, the ten commaundementes, and also can aunswere to such questions of this short Cathechisme as the Bushop (or suche as he shall appointe) shall by his discrecion appose them in: then shall they bee brought to the Bushop by one that shalbee his godfather or godmother, that euery childe maye haue a witnesse of his confirmacion.

¶ And the Bushop shal confirme them on this wyse.

Confirmacion.

Our helpe is in the name of the Lorde.

Aunswere.

Whiche hath made both heauen and yearth.

Minister.

Blessed is the name of the lorde.

Aunswere.

Henceforthe worlde without ende.

Minister.

The lorde be with you.

Aunswere.

And with thy spirite.

Let vs praye.

ALmightie and euerliuing God, who hast vouchesafed to regenerate these thy seruauntes of water & the holy gost: And hast geuē vnto thē forgeuenesse of al their sinnes:

Sende

Sende downe from heauen we beseche thee (O lorde) vpon them thy holy goste the counforter, with the manifolde giftes of grace, the spirite of wysedom and vnderstanding: The spirite of councell and gostly strength: The spirite of knowledge and true godlinesse, and fulfyll them (O lorde) with the spirite of thy holy feare.

Aunswere

Amen.

Minister.

Signe them (o lorde) and marke them to be thine for euer, by the vertue of thy holy crosse and passion. Confirme and strength them with the inwarde vnccion of thy holy goste, mercifully vnto euerlasting lyfe. Amen.

Then the Bushop shall crosse them in the forehead and laye his hande vpon their heade, saying.

N. I signe thee with the signe of the crosse, and laye my hande vpon thee. In the name of the father, and of the sonne, and of the holy goste. Amen.

And thus shall he doe to euery childe one after an other. And whan he hath layed his hande vpon euery childe, then shall he say.

The peace of the Lorde abyde with you.

Aunswere.

And with thy spirite.

Let vs praye.

Almightie euerliuing God, whiche makest vs bothe to wil and to doe those thinges that bee good and acceptable vnto thy maiestie: we make our humble supplicacions vnto thee for these children, vpon whome (after the exaumple of thy holy Apostles) we haue layed our handes, to certify them (by this signe) of thy fauour and gracious goodnes towarde them: leat thy fatherly hande (we beseche thee) euer be ouer them, let thy holy spirite euer bee with them, and so leade them in the knowledge and obedience of thy worde, that in the end they may obteine the life euerlasting, through our Lorde Jesus Christ, who with thee, & the holy goste liueth & reigneth one god world without ende. Amen.

The peace of the Lord abyde with you.

And with thy spirit. q[uo]d nimmum

Then shall the Bushop bisse the
childzen, thus saying.

The blessing of God almightie, the father, the sonne, and the holy goste, be vpon you, and remayne with you for euer. Amen.

The curate of euery parish once in sixe wekes at the least, vpon warning by him geuen, shall vpon some Soonday or holy day, halfe an houre before euensong, openly in the churche instructe and examine so many childzen of his parishe sent vnto him, as the time wil serue, and as he shall thinke conueniente, in some parte of this Cathechisme. And all fathers, mothers, maisters and dames, shall cause their childzen, seruauntes, and prentises (whiche are not yet confirmed) to come to the churche at the daye appointed, and obediently heare and be ordered by the curate, vntyll suche time as they haue learned all that is here appointed for them to learne.

¶ And whansoeuer the Bushop shall geue knowledge for childzen to be brought afore him to any conuenient place, for their confirmacion: Then shall the curate of euery parishe eyther bring or sende in writing, the names of all those childzen of his parishe whiche can say the articles of their faith, the lordes prayer, & the ten commaundementes. And also howe many of them can aunswere to thother questions conteined in this Cathechisme.

¶ And there shal none be admitted to the holy communion: vntyll suche time as he be confirmed.

THE FORME OF Solemnizacion of Matrimonie.

First the bannes must be asked three seueral Sondayes or holy dayes, in the seruice tyme, the people being present, after the accustomed maner.

And if the persones that would be maried dwel in diuers paryshes, the bannes must be asked in both paryshes, and the curate of the one paryshe shall not solemnize matrimonie betwixt them, without a certificate of the bannes beyng thryse asked, from the curate of thother paryshe.

At the daye appointed for Solemnizacion of matrimonie, the persones to bee maried shall come into the bodye of the Churche, with theyr frendes and neyghbours. And there the preest shall thus saye.

DEerely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregacion, to ioyne together this man, and this woman, in holy matrimonie, whiche is an honorable estate instituted of God in paradise, in the time of mans innocencie, signifying vnto vs the mistical vnion that is betwixt Christ and his churche: whiche holy estate, Christe adorned and beutifyed wyth his presence, and first miracle that he wrought, in Cana of Galile, and is commended of Saincte Paule to be honourable emong all men, and therfore is not to be enterprised, nor taken in hande vnaduisedly, lightely, or wantonly, to satisfie mens carnall lustes & appetites, lyke brute beastes that haue no vnderstandyng: but reuerently, discretely, aduisedly, soberly, and in the feare of God. Duely cõsideryng the causes for the whiche matrimonie was ordayned. One cause was the procreacion of children, to be brought vp in the feare and nurture of the Lorde, and prayse of God. Secondly it was ordeyned for a remedye against synne, and to auoyde fornicaciõ, that suche persons as be maried, might lyue chastly in matrimony, and kepe themselfes vndefiled membres of Christes body. Thirdely for the mutuall societie, helpe and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie. Into the which holy estate these two persons present, come now to

be ioyned. Therfore yf any man can shewe any iust cause why they may not lawfully be ioyned so together: Lette him nowe speake, or els hereafter for euer hold his peace.

And also speakyng to the persons that shalbe maried, he shall say.

I require and charge you (as you will aunswere at the dreadfull daye of iudgemente, when the secretes of all heartes shalbe disclosed) that if eyther of you doe knowe any impediment, why ye may not be lawfully ioyned together in matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwayes then Gods worde doth allowe: are not ioyned of God, neither is their matrimonie lawfull.

At whiche day of mariage if any man doe allege any impediment why they may not be coupled together in matrimonie: And will be bound, & sureties with him, to the parties, or els put in a caucion to the full value of syche charges as the persons to be maried doe susteyne, to proue his allegacion: then the Solemnizacion must be differred, vnto suche time as the trueth be tryed. Yf no impediment be alleged, then shall the curate saye vnto the man.

N. wilt thou haue this woman to thy wedded wyfe, to lyue together after Gods ordeynaunce in the holy estate of matrimonie? wilt thou loue her, coumforte her, honor and kepe her, in sickenesse and in health? And forsaking all other kepe thee onely to her, so long as you both shall lyue?

The man shall aunswere.

I will.

Then shall the priest saye to the woman.

N. wilt thou haue this man to thy wedded housband, to lyue together after Gods ordeinaunce, in the holy estate of matrimony? wilt thou obey him, and serue him, loue, honor & kepe him, in sickenes & in healthy? And forsaking al other kepe thee only to him, so long as you both shall lyue?

The woman shall aunswere.

I will.

Then shall the minister saye.

who

who geueth this woman to be maried to this man:

And the minister receiuyng the woman at her father or frendes handes: shall cause the man to take the woman by the right hande, and so eyther to geue theyr trouth to other: The man first saying.

I. N. take thee. N. to my wedded wife, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in sickenesse, and in health, to loue, and to cherishe, till death vs depart: according to Gods holy ordeinaunce: And therto I plight thee my trouth.

Then shall they looce theyr handes, and the woman taking agayn the man by the right hande shall say.

I. N. take thee. N. to my wedded husbande, to haue and to holde from this day forwarde, for better, for worse, for richer, for poorer, in sickenes, and in health, to loue, cherishe, and to obey, til death vs depart: according to Goddes holy ordeinaunce: And therto I geue thee my trouth.

Then shall they agayne looce theyr handes, and the man shall geue vnto the woman a ryng, and other tokens of spousage, as golde or syluer, laying the same vpon the booke: And the priest taking the ring shal deliuer it vnto the man: to put it vpon the fowerth finger of the womans lefte hande. And the man taught by the priest, shal say.

With this ring I thee wed: This golde and siluer I thee geue: with my body I thee worship: and with al my worldly goodes I thee endow. In the name of the father, and of the sonne, and of the holy goste. Amen.

Then the man leauyng the ryng vpon the fowerth fynger of the womans left hande, the minister shall say.

Let vs pray.

O Eternal god, creator and preseruer of al mankind, geuer of al spirituall grace, the author of euerlasting life: sende thy blessing vpon these thy seruauntes, this man and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bracellets & Jewels of golde geuen of thone to thother for tokens of their matrimonye) liued faithfully together:

together: So these persons may surely performe and kepe the bowe and couenaunt betwixt them made, wherof this ring geuen, and receiued, is a token and pledge. And may euer remayne in perfite loue and peace together: And lyue according to thy lawes: through Jesus Christe our Lorde. Amen.

Then shall the Priest ioyne their ryghtehandes together, and say.

℣ Those whome god hath ioyned together: let no man put a sunder.

Then shall the minister speake vnto the people.

FOr asmuche as. N. and. N. haue consented together in holy wedlocke, and haue witnessed the same here before God and this cumpany: And therto haue geuen and pledged their trouth either to other, and haue declared the same by geuing and receiuing golde and siluer, and by ioyning of handes: I pronounce that they be man and wyfe together: In the name of the father, of the sonne, and of the holy gost. Amen.

And the minister shall adde this blessing.

℣ God the father blesse you. ✠. God the sõne kepe you: god the holy gost lighten your vnderstandyng: The lorde mercifully with his fauor loke vpon you, and so fill you with all spirituall benediccion, and grace, that you may haue remission of your sinnes in this life, and in the world to come life euerlasting. Amen.

Then shall they goe into the quier, and the ministers or clearkes shall say or sing, this Psalme folowing.

Beati omnes exxviii.

BLessed are all they that feare the lorde, and walke in his wayes.

For thou shalt eate the labour of thy handes.

O well is thee, and happie shalt thou be.

Thy wife shal be as the fruitful vine, vpon the walles of thy house.

Thy children like the olife braũches round about thy table.

Loe, thus shal the man be blessed, that feareth the lorde.

The lorde from out of Sion, shal so blesse thee: that thou shalt

shalt see Hierusalem in prosperitie, all thy lyfe long.
Yea that thou shalte see thy childers children: and peace vpon Israel.
Glory be to the father. &c.
As it was in the beginning. &c.

Or els this psalme folowyng.

GOd be mercifull vnto vs, and bielle vs, and shewe vs the lighte of his countenaunce: and bee mercifull vnto vs. *Deus misereatur nostri. Psal. lxvii.*

That thy waye may bee knowen vpon yearth: thy sauing health among all nations.
Leate the people prayse thee (O God) yea leat all people prayse thee.
O leate the nations reioyce and bee glad, for thou shalte iudge the folke righteously, and gouerne the nations vpon yearth.
Leat the people prayse thee (O God) leat all people prayse thee.
Then shall the yearth bring foorthe her increase: and God, euen our owne God, shall geue vs his blessinge.
God shall bielle vs, and all the endes of the worlde shall feare him.
Glorye be to the father. &c.
As it was in the beginning. &c.

The psalme ended, and the manne and woman knelyng afore the aulter: the prieste standyng at the aulter, and turning his face towarde them, shall saye.

Lorde haue mercie vpon vs.

Aunswere.

Christ haue mercie vpon vs.

Minister.

Lorde haue mercie vpon vs.

OUr father whiche art in heauen. &c.
And leade vs not into temptacion.

Aunswere.

But deliuer vs from euyll. Amen.

Minister.

O Lord

O lorde saue thy seruaunt, and thy handmaide.

Aunswere.

Which put their truste in thee.

Minister.

O lorde sende them helpe from thy holy place.

Aunswere.

And euermore defende them.

Minister.

Bee vnto them a towre of strength.

Aunswere.

From the face of their enemye.

Minister.

O lorde heare my prayer.

Aunswere.

And leat my crie come vnto thee.

The Minister.

Let vs praye.

O God of Abrahã, God of Isaac, God of Jacob, blesse these thy seruauntes, & sowe the seede of eternal life in their mindes, that whatsoeuer in thy holy worde they shal profitably learne: they may in dede fulfil the same. Looke, O lord, mercifully vpon them from heauen & blesse them: And as thou didest sende thy Aungell Raphaell, to Thobie, and Sara, the daughter of Raguel, to their great comfort: so vouchsafe to sende thy blessinge vpon these thy seruauntes, that they obeyng thy wil, and alway beyng in safetie vnder thy protection: may abyde in thy loue vnto their lyues ende: through Jesu Christ our Lorde. Amen.

This prayer folowinge shalbe omitted where the woman is past childe birthe.

O Merciful lorde, and heauẽly father, by whose gracious gift mãkind is increased: we beseche thee assiste with thy blessing these two persones, that they may both be fruictfull in procreation of children: & also liue together so long in godlye

godlye loue and honestie: that they maye see their childers childzen, vnto the thirde and fourth generacion, vnto thy prayse and honour: thzoughe Jesus Christ our lozd. Amen.

O God whiche by thy mightie power haste made all thinges of naught, whiche also after other thinges set in ozder diddeste appoint that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting them together, diddest teache, that it should neuer be lawful to put asonder those, whome thou by matrimonie haddeste made one: O God, which hast consecrated the state of matrimonie, to such an excellent misterie, that in it is signified and representeth the spiritual mariage & vnitie betwixte Christ and his church: Loke mercifully vpon these thy seruauntes, that both this manne maye loue his wyfe, according to thy woozde (as Christ did loue his spouse the churche, who gaue himselfe foz it, louing and cherishing it euen as his owne flesshe:) And also that this woman maye be louing and amiable to her housebande as Rachel, wyse as Rebecca, faithfull and obedient as Sara: And in all quietnes, sobzietie, and peace, bee a folower of holy and godlye matrones. O lozde blesse them bothe, and graunt them to inherite thy euerlastinge kingdome, thzoughe Jesus Christ our Lozde. Amen.

Then shall the pzieste blesse the man and the woman, saiyng.

Almightie god, whiche at the beginning did creat our first parentes Adam and Eue, and did sanctifie and ioyne them togethez in mariage: powze vpon you the richesse of his grace, sanctifie and ✠ blisse you, that ye maye please him bothe in bodye and soule: and lyue togethez in holy loue, vnto your lyues ende. Amen.

Then shalbe sayed after the gospell a sermon, wherin ozdinarely (so oft as there is any mariage) thoffice of man and wyfe shal bee declared, accozding to holy scripture. Ozyf there be no sermõ, the minister shall reade this that foloweth.

All ye whiche bee maried, oz which entende to take the holy estate of matrimonie vpon you: heare what holy scripture dooeth say, as touching the duetie of housebandes towarde their wiues, and wiues towarde their housebandes.

Saincte

Saincte Paule (in his epistle to the Ephesians the fyfth chapter) doeth geue this commaundement to all maried men.

Ye housebandes loue your wyues, euen as Christ loued the churche, and hath geuen himselfe for it, to sanctifie it, purgeyng it in the fountaine of water, throughe the word, that he might make it vnto himselfe, a glorious congregacion, not hauing spot or wrincle, or any suche thing, but that it shoulde be holy and blameles. So men are bounde to loue their owne wyues, as their owne bodyes: he that loueth his owne wyfe, loueth himselfe. For neuer dyd any man hate his owne flesshe, but nourisheth and cherisheth it, euen as the lorde dothe the congregacion, for wee are membres of his bodye, of his flesshe, and of his bones. For this cause shall a man leaue father and mother, and shalbe ioyned vnto his wyfe, and they two shalbe one flesh. This mistery is great, but I speake of Christ, and of the congregacion. Neuertheless, let euery one of you so loue his owne wyfe, euen as himselfe.

Colos. iii. Lykewyse the same Saint Paule (writing to the Colossians) speaketh thus to all menne that be maried: Ye men loue your wyues and be not bitter vnto them.

1. Pet. iii. Heare also what saint Peter thapostle of Christ, (whiche was himselfe a maried man) sayeth vnto all menne that are maried. Ye husbandes dwel with your wyues according to knowledge: Geuyng honor vnto the wyfe, as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hindred.

Hitherto ye haue heard the duetie of the husbande towarde the wyfe.
Nowe lykewise ye wiues, heare and learne your duetie towarde your husbandes, euen as it is playnely set furth in holy scripture.

Ephe. V. Saint Paule (in the fore named Epistle to the Ephesians) teacheth you thus: Ye weomen submit your selues vnto your

your owne husbandes as vnto the lord: for the husband is the wiues head, euen as Christ is the head of the churche: And he also is the sauiour of the whole bodye. Therefore as the Churche, or congregacion, is subiecte vnto Christe: So lykewise let the wiues also be in subiection vnto theyr owne husbandes, in all thinges. And againe he saieth: Let the wyfe reuerence her husbande. And (in his Epistle to the Colossians) Saincte Paule geueth you this short lesso. Ye wiues submit your selues vnto your owne husbandes, as it is conueniente in the Lorde. Colos.iii.

Saincte Peter also doeth instructe you very godly, thus saying: Let wiues be subiect to their owne husbandes, so that if any obey not the woorde, they may bee wonne without the woorde, by the conuersacion of the wyues: Whyle they beholde your chaste conuersacion, coupled with feare, whose apparell let it not bee outwarde, with broyded heare, and trymmyng about with golde, eyther in putting on of gorgeous apparell: But leat the hyd man, whiche is in the hearte, be without all corruption, so that the spirite be mylde and quiete, whiche is a precious thing in the sight of God. For after this maner (in the olde tyme) dyd the holy women, whiche trusted in God, apparell themselues, beeyng subiecte to their owne husbandes: as Sara obeyed Abraham callyng him lorde, whose daughters ye are made, doyng wel and beyng not dismaied with any feare. 1.Peter.iii.

(c)

The newe maried persones, (the same daye of their mariage) must receiue the holy communion.

The

THE ORDER FOR the visitacion of the sicke, and the Communion of the same.

The preeste entring into the sicke persones house, shal saye.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mannes presence, he shall saye this psalme.

Domine exaudi. psal. C.xliii.

HEare my prayer (o lorde) and cõsider my desire: herken vnto me for thy trueth and righteousnes sake.

And enter not into iudgemẽt with thy seruaũt: for in thy sight shall no man liuing be iustified.

For the enemy hath persecuted my soule: he hath smitten my lyfe downe to the grounde: he hath layed me in the darkenesse, as the men that haue bene long dead.

Therefore is my spirite vexed within me: and my hearte within me is desolate.

yet doe I remembre the tyme paste, I muse vpon all thy woorkes: yea, I exercise my selfe in the woorkes of thy handes.

I stretche forthe myne handes vnto thee: my soule gaspeth vnto thee as a thirstie lande.

Heare me (o lorde) and that soone: for my spirite weareth faint: hyde not thy face from me, lest I be lyke vnto them that goe downe into the pitte.

O lette me heare thy louyng kyndenesse betymes in the mornynge, for in thee is my trust: shewe thou me the waye that I shoulde walke in, for I lyft vp my soule vnto thee.

Deliuer me (o lorde) from myne enemyes: for I flye vnto thee to hyde me.

Teache me to dooe the thing, that pleaseth thee, for thou art my god: lette thy louyng spirite leade me foorth vnto the lande of righteousnesse.

Quicken me (o lorde) for thy names sake, and for thy righteousnesse sake bryng my soule out of trouble.

And of thy goodnesse slaye my enemies, and destroye all them that vexe my soule, for I am thy seruaunt.

Glory be to the father and to the sonne. &c.

As it was in the beginning. &c.

With

¶ With this Antheme.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, & be not angrie with vs for ever.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father which art in heauen &c.
And lead vs not into temptation.
Answere.
But deliuer vs from euill. Amen.
The Minister.
O Lord saue thy seruant.
Answere.
Which putteth his trust in thee.
The Minister.
Send him helpe from thy holy place.
Answere.
And euermore mightily defend him.
The Minister.
Let the enemy haue none aduantage of him.
Answere.
Nor the wicked approche to hurt him.
The Minister.
Bee vnto him o Lord a strong tower.
Answere.
From the face of his enemy.
The Minister.
Lord heare my prayer.
Answere.
And let my cry come vnto thee.
Minister.

Let vs pray.

O Lord look downe from heauen, behold, visit & relieeue this thy seruant: loke vpon him, with the eyes of thy mercy, giue him comfort, & sure confidence in thee:

Defende

Defend him from the danger of the enemy, & kepe him in perpetuall peace & safetie: through Iesus Christ our Lord. Amen.

HEare vs allmightie & most mercifull God & Saviour extend thy accustomed goodnesse to this thy servant which is greived with sicknesse: visit him o Lord as thou diddest visit Peters wives mother and the Captaines servant. And as thou preservedst Thobie & Sara by thy Angell from danger: so restore vnto this sick Person his former health (if it be thy will) or els give him grace so to take thy correction, that after this painfull life ended, hee maye dwell with thee in life everlasting. Amen.

Then shall the Minister exhort the sick person after this forme, or other like.

DEarely Beloved, know this, that Allmightie God is the Lord over life & death, & over all things to the pertaining, as youth, strength, health, age, weaknesse, & sicknesse: wherfore whatsoever your sickenes is, know you certainly, that it is Gods visitation. And for what cause soever this sickenes is sent vnto you: whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord laudable, glorious & honourable, to the encrease of glory, and endlesse felicitie: or els it be sent vnto you to correct & amend in you, whatsoever doth offend the eyes of our heavenly father: know you certenly, that if you truly repent you of your sins, and beare your sicknesse patiently, trusting in Gods mercies, for his deare Son Iesus Christes sake, & render vnto him humble thanks for his fatherly visitation, submitting your selfe wholy to his will: it shall turne to your profit, & help you forward in the right way that leadeth vnto Euerlasting life. ¶ Take therfore in good worth the chastisement of the Lord: for whom ye Lord loveth, him chastiseth. Yea (as Saincte Paule saith) him scourgeth every Son which he receiveth: if you endure chastisement he offereth himselfe vnto you as vnto his own children. What sonne is he that the Father chastiseth not? If yee be not vnder cor-

der correction (wherof all the true children ar partakers) then ar yee bastards and not children. Therfore seing that whan our carnall fathers do correct vs, we reverently obey them, shall we not now much rather be obedient to our spirituall father, & so live? And they for a few dayes do chastise vs after their owne pleasure; but he doth chastise vs for our profitt, to thentente he may make vs partakers of his holinesse. These words good Brother ar Gods words, & written in holy scripture for our comfort & instruction, that we should patiently & with thanksgiving, beare our heavenly fathers correction: whatsoeuer by any manner of adversitie it shall please his gracious goodnes to visitt vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently adversities, troubles, & sicknesses. For he himselfe went not vp to joy, but first he suffered paine: he entred not into his glory before he was crucified. So truly our way to eternal joy, is to suffer here with Christ, & our doore to enter into eternall life, is gladly to dy with Christ, that we may rise againe from death, & dwell with him in euerlasting life. Now therfore taking your sickness, which is thus profitable for you, patiently: I exhort you in the name of God, to remember the profession, which you made vnto God in your baptisme. And forasmuch as after this life, there is account to be given vnto the righteous judge, of whom all must be judged without respect of Persons: I require you to examine your selfe, and your state, both toward God & man, so that accusing & condemning your selfe for your owne faultes, you may find mercy at our heavenly fathers hand, for Christes sake, & not to be accused and condemned in that fearfull judgment. Therfore I shall shortly rehearse the articles of our Faith, that yee may know whither you do believe as a Christian man should believe or no.

Here the Minister shall rehearse the Articles of ỹ faith, saying thus.

Dost thou believe in God the Father Allmightie?

And so forth as it is in Baptisme.

Then shall

Then shall the Minister examine whether hee bee in charity with all the world: Exhorting him to forgive from the bottome of his heart all persons that have offended him, and if he have offended other, to aske them forgiveness: And where he hath done injury or wrong to any man, that hee make amends to his vttermost power. And if he have not afore disposed of his goods, let him then make his will. (But men must bee oft admonished that thei set an ordre for their temporall goods and lands, whan thei be in health.) And allso to declare his debts, what he oweth, and what is owing to him, for discharging of his conscience and quietnesse of his executors. The Minister may not forget nor omitt to move the sicke person (and that most earnestly) to liberalitie toward the poore.

This may be done before ye Minister begin his Prayers as he shall se cause.

Here shall the sick person, make a speciall confession, if he fele his conscience troubled with any weighty matter. After which confession the Preiste shall absolve him after this forme: And the same forme of Absolution shall bee vsed in all private confessions.

Our Lord Jesus Christ, who hath left Power to his church to absolve all sinners, which truly repent & beleeve in him, of his great mercie forgive thee thine offences: And by his authority committed to mee, I absolve thee from all thy sinnes, in the name of the father, and the sonne, and. &c. Amen.

And then the Preist shall say the Collect following.

Let vs pray.

O most mercifull God, which according to ye multitude of thy mercies, doest so put away the sinns of those which truly repent, that thou remembrest them no more: open thy eye of mercy vppon this thy servant, who most earnestly desireth pardon & forgivenes: Renue in him most loving Father, whatsoever hath bin decayed by the defraud and malice of the Divell, or by his own carnall will & frailnes: preserve and continue this sick membre in the vnity of thy church, considre his contrition, accept his teares, asswage his paine, as shall be seen to the most expedient for him. And forasmuch as hee putteth his full

full trust only in thy mercy: Impute not vnto hym his former sinnes, but take him vnto thy fauour: through the merites of thy most derely beloued sõne Jesus Christ. Amen.

Then the minister shall saye this Psalme.

IN thee, O Lorde, haue I put my trust, lette me neuer be put to confusion, but ridde me, and deliuer me in thy righteousnes: enclyne thyne eare vnto me, and saue me. *In te domine sperani. psal. lxxi.*

Be thou my strong holde, (whereunto I may alwaye resorte) thou haste promysed to helpe me: for thou art my house of defence and my castell.

Deliuer me (O my God) out of the hande of the vngodly: out of the hande of the vnrighteous and cruell manne.

For thou (O Lorde God) art the thyng that I long for, thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou arte he that tooke me out of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

Oh let my mouth be filled with thy prayse (that I maye syng of thy glory) and honour all the daye long.

Cast me not awaye in the tyme of age, forsake me not when my strength fayleth me.

For myne enemies speake against me: and they that lay waite for my soule, take their counsayle together, saying:

God hath forsaken hym, persecute hym and take him: for there is none to deliuer him.

Goe not ferre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perishe, that are agaynste my soule: let them be couered with shame and dishonoure, that seke to doe me euill.

As for me, I wyll patiently abyde alwaye: and wyll prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluacion: for I knowe no ende therof.

I will goe forth in the strength of the Lorde God: and will make mencion of thy righteousnesse onely.

Thou (O God) haste taught me from my youth vp vntill nowe: therfore will I tell of thy wondrous workes.

Forsake me not (O God) in myne olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generacion, & thy power to all thē that are yet for to come.

Thy righteousnesse (O God) is very high, and greate thynges are they that thou haste done: O God who is lyke vnto thee?

O what great troubles and aduersities haste thou shewed me? and yet diddest thou turne and refreshe me: yea, and broughtest me from the depe of the earth agayne.

Thou haste brought me to great honour: and comforted me on euery syde.

Therfore will I praise thee, & thy faythfulnes (O God) playing vpon an instrument of musicke: vnto thee wyll I syng vpon the harpe, O thou holy one of Israel.

My lippes will be fayne, when I syng vnto thee: and so will my soule whom thou haste deliuered.

My tounge also shall talke of thy ryghteousnesse all the daye long: for they are confounded and brought vnto shame, that seke to doe me euill.

Glory be to the father. &c.

As it was in the begynnyng. &c.

Addyng this antheme.

O Saueour of the worlde saue vs, whiche by thy crosse and precious bloud haste redemed vs, helpe vs we beseche thee, O God.

Then shall the minister saye.

The almyghty Lord, whiche is a moste strong towre to all thē that put their trust in hym, to whom al thinges in heauen, in earth, and vnder earth, doe bowe and obey: be nowe & euermore thy defence, and make thee know and fele, that there is no other name vnder heauen geuen to man, in whome and through whome, thou mayest receyue helth and saluacion, but onely the name of our Lorde Iesus Christe. Amen.

¶ If the sicke person desyre to be annoynted, then shall the priest annoynte hym vpon the forehead or breast onely, makyng the signe of the crosse, saying thus.

As

AS with this visible oyle thy body outwardelye is annoynted: so our heauenly father, almightie god, graunt of his infinite goodnes, that thy soule inwardly may be annointed with the holy gost, who is the spirite of al strength, comfort, relefe, and gladnes. And vouchesafe for his great mercy (if it be his blessed will) to restore vnto thee thy bodely health, and strength, to serue hym: and sende thee release of all thy paynes, troubles and diseases, both in bodye and mynde. And howsoeuer his goodnes (by his diuine and vnsearcheable prouidence) shal dispose of thee: we his vnworthy ministers and seruauntes, humbly beseche the eternall maiestie, to doe with thee, accordyng to the multitude of his innumerable mercies, and to pardone thee all thy synnes, and offences, committed by all thy bodely sences, passions, and carnall affections: who also vouchesafe mercifullye to graunt vnto thee goostly strēgth, by his holy spirite, to withstand & ouercome al tēptacions & assaultes of thine aduersary, that in no wise he preuaile againste thee, but that thou maist haue perfect victory & triumph against the deuil, sine, & deth, through Christ our lord: who by his deth, hath ouercomed the prince of death, & with the father, & the holy gost euermore liueth & reigneth god, world without end. Amen.

HOw long wilt thou forget me (O Lord:) for euer: how long wilt thou hyde thy face from me: *Vsquequo domine, psal. xiii*

How long shal I seke counsel in my soule: & be so vexed in myne heart: how long shal myne enemie tryūphe ouer me:

Consider, and heare me (O Lord my God) lighten myne eyes, that I slepe not in death.

Lest myne enemy say, I haue preuayled agaynste hym: for if I be cast down, they that trouble me will reioyce at it.

But my trust is in thy mercy, and my hearte is ioyful in thy saluacion.

I will sing of the lorde, because he hath delte so louyngly with me.

Yea I wil prayse the name of the lord the most higheste.

Glory be to the father. &c.

As it was in the beginning. &c.

The Communion of the ſicke.

Forasmuche as all mortall men be ſubiect to many ſodain perilles, diſeaſes, and ſyckeneſſes, and euer vncerteyne what tyme they ſhall departe out of this lyfe: Therefore to the intente they may be alwayes in a redyneſſe to dye, whenſoeuer it ſhall pleaſe almyghtye God to call them: The curates ſhall diligētly from time to time, but ſpecially in the plague time, exhorte theyr pariſhoners to the ofte receiuing (in the churche) of the holy Communion of the body and bloud of our ſauiour Chriſte: whiche (if they doe) they ſhall haue no cauſe in theyr ſodayne viſitacion, to be vnquieted for lacke of the ſame. But if the ſycke perſon be not hable to come to the churche, and yet is deſyrous to receyue the Communion in his houſe, then he muſt geue knowlege ouer night, or els early in the morning to the curate, ſygnifying alſo how many be appoynted to communicate with him. And if the ſame day there be a celebracion of the holy Communion in the churche, then ſhal the prieſt reſerue (at the open communion) ſo muche of the ſacrament of the body and bloud, as ſhall ſerue the ſicke perſon, and ſo many as ſhal Communicate with him (if there be any.) And ſo ſoone as he conueniently may, after the open Communion ended in the churche, ſhall goe and miniſter the ſame, firſte to thoſe that are appoynted to communicate with the ſicke (if there be any) and laſt of al to the ſicke perſone himſelfe. But before the Curate diſtribute the holy Communion: the appoynted *generall confeſſyon* muſt be made in the name of the communicantes, the curate adding *the abſolucion with the comfortable ſentences of ſcripture* folowyng in the open Communion: and after the communion ended, the Collecte.

Almightie and euerliuyng God, we moſte hartely thanke thee. &c.

¶ But if the day be not appoynted for the open communion in the churche, then (vpon conuenient warning geuen) the curate ſhall come and viſite the ſike perſon afore noone. And hauing a conuenient place in the ſycke mannes houſe (where he may reuerentely celebrate) with all thynges neceſſary for the ſame, and not being otherwiſe letted with the publike ſeruice or any other iuſt impediment: he ſhall there celebrate the holy communion after ſuche forme and ſorte as herafter is appoynted.

The

cion of the holy Communion for the sicke.

PRayse the Lorde, all ye nacions, laude hym all ye people: for hys mercifull kyndenes is confirmed towarde vs, and the trueth of the Lorde endureth for euer. Glory be to the father, and to the sonne. &c.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
} Without any more repetition.

The Priest.

The Lorde be with you.

Answere.

And with thy spirite

Let vs praye.

ALmyghtye euerlyuyng God, maker of mankynde, whiche doest correct those whome thou doest loue, & chastisest euery one whome thou dost receiue: we beseche thee to haue mercie vpon thys thy seruaunt visited with thy hand, and to graunt that he may take his sickenes patiently, and recouer his bodily health (if it be thy gracious will) and whansoeuer his soule shall departe from the body, it may without spotte be presented vnto thee: through Jesus Christ our Lorde. Amen.

The Epistle.

MY sonne despise not the correction of the lorde, neyther faynt whē thou art rebuked of hym: for whom the lorde loueth, him he correcteth, yea and he scourgeth euery sonne, whome he receiueth. Hebr. xii.

The Gospel. Iohn. v.

VErely verely I saye vnto you, he that heareth my woorde, and beleueth on him that sente me, hath euerlasting lyfe, and shall not come vnto damnacyon, but he passeth from death vnto life.

The Preface.

The Lorde be with you.

Answere.

And with thy spirite.

Lift vp your hartes. &c.

Vnto the ende of the Cannon.

The Communion of the sicke.

¶ At the time of the distribucion of the holy sacrament, the prieste shal first receiue the Communion hymselfe, & after minister to them that be appoynted to communicate with the sycke (if there be any) and then to the sicke person. And the sicke person shal alwayes desire some, eyther of his owne house, or els of hys neighbours to receiue the holy Communion with hym, for that shall bee to hym a singuler great coumfort, and of theyr parte a great token of charitie.

¶ And if there bee moe sycke persons to be visited the same day that the Curate dooeth celebrate in anye sycke mannes house: then shall the curate (there) reserue so much of the sacrament of the body and bloud: as shall serue the other sicke persons, and suche as be appoynted to communicate with them, (if there bee anye.) And shall immediatly cary it, and minister it vnto them.

¶ But if any man eyther by reason of extremitie of sickenesse, or for lacke of warnyng geuen in due tyme, to the curate, or by any other iuste impediment, doe not receiue the sacrament of Christes body & bloud: then the curate shall instruct him, that if he doe truely repent him of his sinnes, and stedfastly beleue that Jesus Christ hath suffered death vpon the crosse for hym: and shed hys bloud for hys redempcion, earnestly remembring the benefites he hath therby, and geuing him heartie thankes therfore: he doth eate and drynke spiritually the body and bloud of our sauiour Christ, profitably to his soules health, although he dooe not receyue the sacramente with his mouth

¶ When the sicke persone is visited and receiueth the holy Communion, all at one tyme: then the prieste for more expedicion shall vse this order at the visitacion.

The Antheme.

Remember not Lorde. &c.

Lorde haue mercie vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euil. Amen.

Let vs pray.

O Lorde looke downe from heauen. &c.

With the first parte of the exhortacion and all other thynges vnto the Psalme:

In thee O Lorde haue I put my trust. &c.

And if the sicke desyre to be annoynted, then shall the Priest vse the appoynted prayer without any Psalme.

The

THE ORDRE FOR the Burial of the dead.

The priest metyng the Corps at the Churche stile, shall say: Or els the prestes and clearkes shall syng, and so goe eyther into the Churche, or towardes the graue.

I Am the resurrection and the lyfe (sayth the Lorde) he that beleueth in me, yea though he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me: shall not dye for euer. Ihon.xi.

I know we that my redeemer lyueth, and that I shall ryse out of the earth in the last day, and shalbe couered again with my skinne, and shall see God in my flesshe: yea and I my selfe shall beholde hym, not with other but with these same yes. Iob.xix.

WE brought nothyng into this world, neyther may we carye any thyng out of this worlde. The Lorde geueth, and the Lorde taketh away. Euen as it pleaseth the Lorde, so commeth thynges to passe: blessed be the name of the Lorde. 1.Timo.vi. Iob.i.

When they come at the graue, whyles the Corps is made ready to be layed into the earth, the priest shall saye, or els the priest and clearkes shall syng.

MAnne that is borne of a woman, hath but a shorte tyme to lyue, and is full of misery: he cummeth vp and is cut downe lyke a floure, he flyeth as it were a shadowe, and neuer continueth in one staye. Iob.xiv.

¶ In the myddest of lyfe we be in death, of whom may we seke for succour but of thee, O Lorde, which for our sinnes iustly art moued: yet O Lorde God moste holy, O Lorde moste mighty, O holy and moste mercifull sauiour, deliuer vs not into the bytter paynes of eternall death. Thou knowest, Lorde, the secretes of our heartes, shutte not vp thy mercyfull yes to oure prayers: But spare vs Lorde moste holy, O God moste mighty, O holy and mercifull sauiour, thou moste worthy iudge eternal, suffre vs not at our last houre for any paynes of death, to fall from thee.

Then

Then the priest castyng earth vpon the Corps, shall saye.

I Commende thy soule to God the father almightie, and thy body to the grounde, earth to earth, asshes to asshes, dust to dust, in sure and certaine hope of resurrection to eternall lyfe, through our Lorde Jesus Christe, who shall chaunge oure vile body, that it may be lyke to his glorious body, according to the mighty workyng wherby he is hable to subdue al thinges to himselfe.

Then shalbe sayed or song.

Apoca. xiiii. I heard a voyce from heauen, saying vnto me: write, blessed are the dead which dye in the Lord. Euen so sayeth the spirite, that they rest from their labours.

Let vs pray.

WE commend into thy hãdes of mercy (most mercifull father) the soule of this our brother departed. N. And his body we commit to the earth, beseching thine infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy fauour: that when the iudgemente shall come whiche thou haste committed to thy welbeloued sonne, both this oure brother, and we, may be found acceptable in thy sight, and receyue that blessing, whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my father: Receyue the kyngdome prepared for you before the beginning of the worlde. Graunt this, mercifull father, for the honour of Jesu Christe our onely sauior, mediator, and aduocate. Amen.

This prayer shall also be added.

ALmightye God, we geue thee hertie thankes for this thy seruaunt, whom thou hast deliuered from the miseries of this wretched worlde, from the bodye of death and all temptacion. And, as we trust, haste brought his soule, which he committed into thy holy handes, into sure consolacion and rest: Graunt we beseche thee, that at the daye of iudgemente, hys soule and all the

the soules of thy elect, departed out of this life, may with vs, and we with them, fully receive thy promises, & be made perfect altogether, through the glorious resurrection of thy sonne Iesus Christ our Lord.

These psalmes with other sufferages following, are to be sayd in the Church, either before or after y^e buriall of the Corps.

I am well pleased, that the Lord hath heard the voice of my prayer. *Dilexi quoniam. psal. cxvi.*

That he hath inclined his eare vnto mee: therfore will I call vpon him as long as I live.

The snares of death compassed mee round about: & the paines of hell gate hold vpon mee.

I shall find trouble & heauinesse, & I shall call vpon the name of the Lord: o Lord, I beseech thee deliuer my soule.

Gracious is the Lord and righteous: yea our God is mercifull.

The Lord preserueth the simple: I was in misery, and he helped mee.

Turne againe then vnto thy rest, o my soule: for the Lord hath rewarded thee.

And why? thou hast deliuered my soule from death: mine eyes from teares, & my feet from falling.

I will walke before the Lord in the Land of y^e liuing.

I beleeued, & therfore will I speake, but I was sore troubled: I said in my haste, all men are lyars.

What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

I will receiue the cup of saluation: and call vpon the name of the Lord.

I will pay my vowes now in the presence of all his people: right deare in y^e sight of y^e Lord is y^e death of his saints.

Behold o Lord, how that I am thy seruant: I am thy seruant, & y^e son of thine handmayd, thou hast broken my bonds in sunder.

I will offer to thee the sacrifice of thanksgiuing: and will call vpon the name of the Lord.

I will pay my vowes vnto y^e Lord in y^e sight of all his

peoples.

people: in the courts of the Lords house, even in the mid-dest of thee, o Jerusalem. Praise the Lord.

Glory be to the Father. &c.

As it was in the beginning. &c.

Domine, probasti. Psal. cxxxix.

O Lord, thou hast searched me out, & known mee. thou knowest my downsitting & mine vprising, thou vnderstandest my thoughts long before. Thou art about my path, & about my bed: & spiest out all my wayes.

For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.

Thou hast fashioned mee behind & before: & layd thine hand vpon mee.

Such knowledge is so wonderfull & excellent for mee: I cannot attaine vnto it.

Whither shall I go then from thy spirit: or whither shall I go then from thy presence?

If I clime vp into heaven, thou art there: if I go down to hell, thou art there also.

If I take the wings of the Morning: & remain in the vttermost parts of the sea.

Even there also shall thy hand lead me, & thy right hand shall hold mee.

If I say, peradventure the darkenesse shall cover mee: then shall my night be turned to day.

Yea, the darknesse is no darknesse with thee; but the night is as cleare as the day: the darknesse & light (to thee) are both alike.

For my reines are thine: thou hast covered mee in my mothers wombe.

I will give thanks vnto thee, for I am fearfully & wonderfully made: marvailous are thy works, & that my soule knoweth right well.

My bones are not hid from thee: though I be made secretly, & fashioned beneath in the earth.

Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

Which day by day were fashioned: when as yet there was none of them.

How

How deare ar thy counsells vnto mee o God: O how great is the summe of them!

If I tell them they ar moe in number then y^e sand: when I wake vp, I am present with thee.

Wilt thou not slay the wicked, O God? depart from mee yee bloodthirsty men.

For they speake vnrighteously against thee: & thine enemyes take thy name in vaine.

Do not I hate them o Lord that hate thee? and am not I greived with those that rise vp against thee?

Yea, I hate them right sore: even as though they were mine enemyes.

Try mee, o God, & seeke y^e ground of my heart: proove mee, & examine my thoughts.

Look well if there be any way of wickednes in me: & lead me in the way euerlasting.

Glory be to the Father. &c.

As it was in the beginning. &c.

Praise the Lord, o my soule, while I live will I praise the Lord: yea as long as I have any being I will sing praises vnto my God. Lauda anima mea. Ps. cxlvi.

O put not your trust in Princes, nor in any childe of man: for there is no help in them.

For when the breath of man goeth forth, he shall turn again to his earth: & then all his thoughts perish.

Blessed is he that hath the God of Jacob for his help: & whose hope is in the Lord his God.

Which made heaven & earth, the sea & all that therein is: which keepeth his promise for euer.

Which helpeth them to right that suffer wrong: which feedeth the hungry.

The Lord looseth men out of prison: the Lord giveth sight to the blind.

The Lord helpeth them that ar fallen: the Lorde careth for the righteous.

The Lord careth for the strangers, hee defendeth the fa=

I will praise thee O Lord my Strength

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